The LUTHERAN

PROTESTANT PAVILION AT BRUSSELS

Thousands visited World's Fair exhibit

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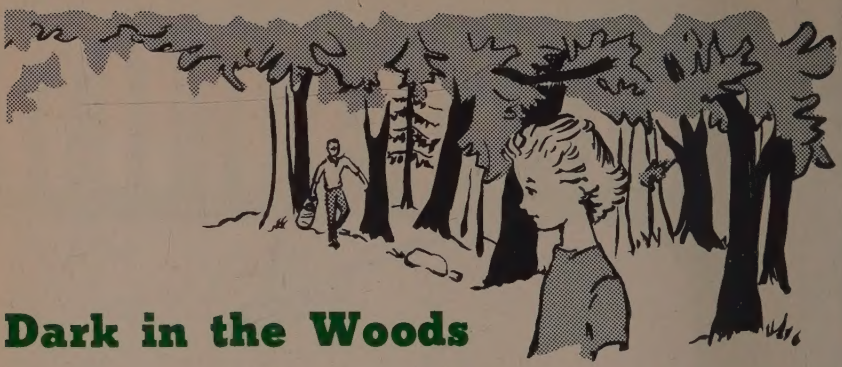

Dark in the Woods

MY FATHER LOVED to visit the country. He enjoyed especially looking up places well-remembered from his boyhood.

When I was just a little girl, he took me with him on one of these excursions. He was searching for a spring far back in the woods because he wanted a bottle of that good spring water. Up the dusty road we went, across a stubbly field, and into the woods. Beneath the thick-leaved trees it was cool and the light was dim. A short way in, my father said, "You stay here and wait. I'll go on to the spring. I'll be back in a few minutes."

AS THE SOUND OF TWIGS crackling under his footsteps died away, I became apprehensive. I was sure he would never find me again. The woods were thick and there were no paths. Everything was still, except for the occasional faint call of a faraway bird. The leaves beneath my feet were soft and spongy. Spider webs hung in lacy patterns from the trees.

After waiting about ten minutes—to me it seemed like an eternity—I heard the sound of someone coming through the woods and of my father's welcome voice, calling me. He had gotten his bottle of spring water, he had found me, and in a few minutes he guided the tearful little girl out of the gloomy woods and into the warm sunshine.

Many times when life makes us feel lonesome and deserted, we need to realize that our Heavenly Father is ready to be at our side. We're never lost for long if we only ask for His guidance.

—GRACE H. GEIGER

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

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THIS WEEK in The LUTHERAN

TWENTIETH CENTURY INVADES LIBERIA - - By Lucille E. Hein 11
Technical advances open the way for more effective mission work

THE CHURCH IS ON TRIAL - - - - By Frederick K. Wentz 16
The world and the church are shaken to their foundations these days

CHRISTIANS MUST BE TAUGHT - - - - By Anne Jordheim 19
A Norwegian, Bjarne Hareide, heads LWF Commission on Education

I WENT TO THE BUSINESS MEETING - - - By Lena Bergstrom 22
—and discovered a church is a place to give as well as receive

SECRET OF A HAPPY MARRIAGE - - - By Rebecca Roman 24
The argument that didn't happen made the family picnic a success

A GOOD SAMARITAN STORY - - - - By Elizabeth Brent 26
Are we willing to be neighbors whenever we have a chance?

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Russian Veto - - - - By Robert E. Van Deusen 10

Synod Convention: Georgia-Alabama - - - - By Paul J. Renz 37

News in the Churches:

Caribbean - - - - - - - - 47
Florida - - - Joseph Huntley 46
Indiana - - William L. Pifer 43
Iowa - - - - Alfred J. Beil 39
Michigan - - Clyde G. Steele 41
Minnesota - - Paul L. Wetzler 38
New England - Herbert D. Hrdlicka 49
N. Y.: Binghamton - H. A. Kuhnle 48
Pa.: Allentown - Henry W. Snyder, Jr. 50
Pa.: Gettysburg - Jeanne W. Weber 51
South Carolina - Wynne C. Boliek 45
Wisconsin - - Charles A. Puls 44

FEATURES

A Guide to Bible Study: Isaiah - - - - By Gerhard E. Lenski 30

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 32

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 34

Books - - - - - - - - 35 **In Conclusion** - - - - 54

COVER PICTURE. Services held to dedicate Protestant chapel at 1958 World's Fair in Belgium drew large attendances. Words of dedication were read in English, French, and German.

Hungarian Reds reject plea of bishops . . . Building needs for home mission congregations show big increase . . . Southerners seek peaceful solution to problems of integration . . . Church women ask end to A-bomb tests

THE CHURCH IN THE NEWS

Hungarians attack LWF

Lutheran bishops in four Scandinavian countries had twice called upon the Hungarian government to allow the Lutheran church in that land to "be free to shape its own spiritual and organizational affairs." They had also asked for conditions that would allow "faithful servants of the Lutheran church in Hungary to resume their full activity." The reference was to Bishop Lajos Ordass, who had been demoted as primate of the church although permitted to continue as head of its southern district; and to Bishop Zoltan Turoczy, who had been replaced by the Communist-appointed Bishop Lajos Veto.

The reply from Hungary last month was a two-pronged attack on the Lutheran World Federation and its executive secretary, Dr. Carl Lund-Quist, by Janos Horvath, president of the State Office for Church Affairs, and by Bishop Veto.

"Hungarian Lutherans will solve their own problems without any 'help' from outside," Horvath responded to the Scandinavian churchmen. "Foreign help has so far only caused confusion—especially the unfounded and rather brutal manifestations of the LWF in the press and radio."

Lund-Quist gets the blame

Concern of Lutherans throughout the world over restrictions reportedly placed on Bishop Ordass, who is vice president of the LWF, led Dr. Lund-Quist to visit the Iron Curtain country last November. Last month he got blamed for the whole affair according to a report in the German "Evangelical Press Service."

Writing in the Hungarian pastors' journal *Lelkipasztor,* Bishop Veto said the crisis in church-state relations had been caused by "reactionary circles" within the church. He traced these to the "capitalistic-imperialistic" influence of the Lutheran World Federation.

After Dr. Lund-Quist's visit, Bishop Veto wrote, Bishop Ordass took some "rigid stands" which led to the break-up of negotiations between church and state and resulted in close supervision of the leadership of the Lutheran Church. According to Bishop Veto's article, Bishop Ordass had refused to participate in negotiations and conferences and was "waiting to see if the church or the state would remove him from his episcopal office." Bishop Veto added that he would be glad to see both Bishop Ordass and Bishop Turoczy remain in the service of the church. Bishop Veto now holds the office to which Bishop Turoczy had last year been elected by an overwhelming vote of the congregations.

Reds break up synod meeting

Communist demonstrators forced the synod of the Evangelical Church in Mecklenburg, in Germany's East Zone, to adjourn its meeting at Schwerin this month. The synod will attempt to reconvene in October. Similar demonstrations had

taken place in Berlin recently when the synod of the Evangelical Church in Germany (EKID) met. The EKID embraces the Lutheran and Reformed groups in both sections of divided Germany.

The Schwerin demonstrators gathered outside the hall shouting denunciations of "NATO politics." They demanded that the synod condemn atomic armament and "dissociate itself" from the West German churches.

Threats of similar Red interference caused a change in plans for the convention of the United Evangelical Lutheran Church in Germany. The June meeting, scheduled for Eisenach in the East Zone, has been shifted to West Berlin. Reds had threatened that no entry permits would be given to West German church leaders they found unacceptable.

Roman Catholic bishops in East Germany took a stand alongside the Protestants early this month. In a pastoral letter, they noted that intimidation "of freedom and faith and conscience" had become more severe. "Floods of slanders and distortions are being poured upon the church, its teachings and its leaders," the bishops asserted. They called on church members to resist with determination attempts to pressure them into godless atheism.

Big mission aid planned

More than $7 million has been allocated so far this year by the United Lutheran Church's Board of American Missions to aid young congregations purchase church sites or build chapels or parsonages. Announcement of this record total was made at the board's meeting at Atlantic City early this month, as members approved projects costing $4.2 million for 137 mission congregations.

Part of the allocation is being made on faith, said Dr. Donald L. Houser, execu-

(ULCA-PRT photo)

LIST OF HOME MISSIONS needs for church extension seems a mile long as Frederick Bowman, Dr. Houser and Dr. Elwood Bowman hold sheet on which requests were tabulated

tive secretary. The board is counting on substantial income from the 1958 anniversary double-apportionment appeal in which United Lutherans have been asked to contribute through their synods $15 million for ULCA causes. If this goal is reached, home missions would receive $3 million for church extension in addition to its regular budget. Early reports from the ULC treasurer's office have shown, however, that unless offerings increase sharply in the coming months, the total received will fall far short of the amount needed.

Requests piling up

Increase in the number of new congregations being organized has added to the problem, board members said. So far this year 41 new congregations have been started. Dr. Houser said the year's total would be about 85.

Number of requests for board help in buying land or buildings are increasing, Dr. Elwood Bowman, board secretary for church extension, reported. Put together, they form a list 17 feet long (*see photo on page 5*).

Because some newly organized mission congregations must now wait three or more years before they can be helped to get a place of their own for worship, the board named a committee to plan a strategy for church extension in the future. "We will develop a definite program so we can house new missions in a reasonable time," explained Dr. Houser. "This may affect the number of new missions started, because we will be compelled to limit the number to that we can properly take care of."

Integration studies gain

As headline-making violence over race issues waned, churchmen and civic leaders in southern states set up plans to study the problems involved in order to find speedy and peaceful solutions. Integration of clergy associations and appointment of interracial "Committees on Human Relations" were announced in many communities. In Durham, North Carolina, Mayor E. J. Evans said such a committee would "help each race to know and understand the problems of the other . . . and sponsor programs designed to increase good will and reduce tensions."

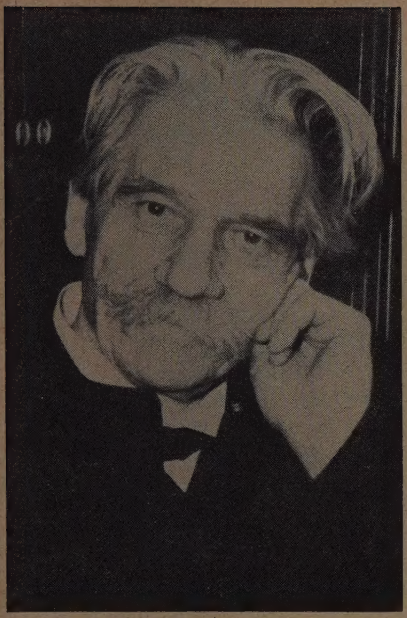
Methodist bishops meeting in Miami Beach last month announced that the amendment to the church's constitution to allow Negro churches to transfer to white jurisdictions was "adopted and in full effect." The amendment sets up procedure for gradual dissolution of the present Central (Negro) Jurisdiction and integration of its churches, North and South, into the five white geographical jurisdictions.

Protestants, Roman Catholics and Jews in Virginia joined in an appeal to prevent the Ku Klux Klan from becoming a "significant force" in the state. The joint statement said that "hatred and bigotry violate our common heritage and democratic traditions."

"Moderate" approach sought

In South Carolina five Protestant ministers issued a book containing views of twelve prominent citizens on race relations. The book urged "a middle ground of peaceful settlement" on problems of segregation.

Though most of the contributors upheld school segregation as essential to "friendly relations" between Negroes and whites, three urged that steps be taken toward integration. Dr. Edgar Nelson Sullivan of Clinton called progress toward integration "mandatory." Arthur Locke King of Georgetown, former state legislator, said denial of fundamental rights



REPEATS NUCLEAR WARNING
Dr. Albert Schweitzer

is contrary to the law of God and of government. Mrs. Claudie Sanders of Gaffney, a civic leader, said "gradual desegregation in the schools starting with the first grades would seem logical."

Not all agree

Although Roman Catholics and major Protestant denominations had taken strong stands against denial of full citizenship rights to any race, segregationists found support from some smaller church groups. Fundamentalist Baptists in Arkansas, Texas, Mississippi, and Louisiana reiterated their stands against racial integration.

Meeting at Greenville, South Carolina, this month, the American Council of Christian Churches declared that segregation "along racial, linguistic and national lines is not un-Christian nor contrary to the specific demands of the Bible." The council includes fifteen small fundamentalist sects with a total membership of about 300,000. It has made a point of opposing stands taken by the National Council of Churches, which represents some 36 million U.S. Protestants.

Women ask A-test end

Board of Managers of the United Church Women, a department of the National Council of Churches, this month joined its voice with other church groups to ask a halt to the testing of nuclear weapons. The UCW resolution was in line with a similar plea made last year by the World Council of Churches. The NCC has not taken any action on nuclear testing.

The resolution said a halt in the tests should be "the first step in persistent negotiations to seek agreement on reduction and regulation of armaments, nuclear weapons and missiles, and control of outer space."

From his jungle hospital at Lambarene in French Equatorial Africa, Dr. Albert Schweitzer, famed missionary doctor and Nobel Peace Prize winner, repeated his recent appeal for an end to testing of nuclear weapons. Despite reassurances that the danger level of Strontium 90 has not been reached, "people are becoming increasingly apprehensive concerning the possible dangers resulting from nuclear tests," he said. "Most sinister aspect" of radiation is that "years may pass before its evil consequences appear" in the mental and physical defects of children. Women especially should help "prevent this sin against the future," Dr. Schweitzer urged.

Older pastors disregarded

Churches may be aggravating the shortage of clergymen by setting arbi-

trary age limits in calling pastors, United Press religion editor Louis Cassels reported last month. Many congregations are unwilling to call a man over 50, he said, although recent National Council statistics show a shortage of at least 25,000 ministers in U.S. Protestant bodies.

Three chief reasons congregations shy away from older pastors were discounted as "fallacies" by Dr. A. L. Carr, assistant dean of Yale Divinity School in a recent *Christian Century* article. The idea that an older pastor is a "poor health risk" was refuted by U.S. Public Health Service figures that show the incidence of serious illness to be higher among younger men. The second, that older men are "less efficient and less effective," was a "generalization," Dr. Carr said. The third, that only a youthful minister can "capture the imagination and win the hearts of young people," would be denied most emphatically by the young people themselves, Dr. Carr wrote.

"Wisdom and vision" that come with the years are invaluable to a pastor, Dr. Carr said. The best guide "in dark and troubled hours is a man who is himself no stranger to sorrow and grief, to disaster and death."

Churches held liable

Religious and charitable organizations are as liable as any other groups if sued for negligence, the New Jersey Supreme Court ruled. Reversing a century-old doctrine, the tribunal upset lower court decisions which had granted immunity from accident suits to a Hohokus Roman Catholic church, a Newark hospital and the Westfield YMCA. The rulings contrasted with previous decisions of the court but were in line with decisions rendered in 20 other states and in the District of Columbia.

"Change and changing conditions" no longer require immunity from damage suits for charitable organizations, the majority opinion of the court held.

Following the court's decision, legislation was introduced into the state senate to confer immunity on non-profit institutions administered by religious, charitable or medical groups. If passed, the bill would protect churches against suits for negligence. It would, however, not protect "agents or servants" individually accused of negligence.

Threat to Gethsemane

The Garden of Gethsemane in Jerusalem, revered as the spot where Jesus spent the night before his crucifixion in prayer and where his betrayal took place, is being endangered by a street-widening project. Visitors to the Holy Land in recent weeks were told that a road which curves around the garden and the church which has been built in it will be widened from one lane to two. The road connects Jerusalem with Jericho and Amman.

Although Jews and Moslems do not regard the garden as a sacred plot, Christians make up 12 per cent of the population of Jordan and the tourist trade is its second-largest industry. Nevertheless, fears about the future of the garden are said to be well-founded.

Polar thoughts are deep

Life in the Antarctic's Little America turns men's thoughts to the "deep things," a Navy chaplain reported. Chaplain John E. Zoller told a Washington group that he found personal counseling there "peculiarly subjective and introspective." Men wanted to talk about things like the meaning of life and death, he said.

The beauty and cruelty of nature made an "indelible impression" on those in the long Antarctic winter, he said. When

CHILDREN AT PLAY IN NEW HONG KONG ORPHANAGE COLONY
Soon it will be home for 1,200

stormy weather kept the men cooped up they sometimes became "edgy," the chaplain reported, but "there were no morale problems." He attributed this to the variety of recreational facilities and to the fact that men could keep in touch with their families through radio "hams."

Hoods, Reds seen equal threats

Gangsters and racketeers are as evil in their threat to the well-being of the United States as Communists, Roman Catholic Archbishop Richard J. Cushing told a Boston audience at a dinner that honored Robert F. Kennedy, counsel for the U.S. Senate committee investigating labor racketeering.

"Some who react with proper fear and fury to the ideological menace of communism might on occasion be apathetic to the danger from the immoral code of the racketeer within the gates," the archbishop said. He warned against the danger of overlooking one of the two evils while preoccupied with the other.

Hong Kong orphanage in use

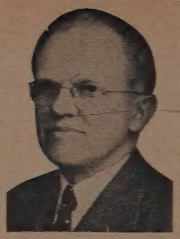
A giant cottage-plan orphanage which will house 1,200 destitute children was dedicated last month at Hong Kong. The million-dollar institution is operated by the Christian Children's Fund, an independent organization affiliated with the National Council of Churches' Division of Foreign Missions. About two-thirds of the cost will be defrayed by gifts from Christians in America, with the rest contributed by the government of the British crown colony.

Each cottage on the 51-acre site houses twelve children under the care of a trained "housemother." Called the Children's Garden, the orphanage has its own school system and recreation center. Many of the children come from families of Chinese refugees who have crowded into Hong Kong since the Red domination of their homeland.

And so forth

Baptized membership in the Evangelical Lutheran Church at the close of 1957 was 1,083,007. Increase over the previous year was 39,777 or 3.81 per cent. The ELC is the third largest Lutheran body in the U.S. and Canada. United Lutherans are on top, with the Missouri Synod second.

WASHINGTON



By ROBERT VAN DEUSEN

RUSSIAN VETO

THE WORLD had forgotten the sound of the Russian *"Nyet"* in the United Nations Security Council. The Soviet initiative, starting with the Sputniks and continuing with the halting of nuclear tests, had outdated the negative attitude which produced a succession of vetoes. Russian leaders—1958 model—had been trying to graduate from the psychology of the opposition party to that of the party in power.

Suddenly the Soviet Union found itself backed into a corner where the old habit-pattern reasserted itself. Confronted by an American proposal for international inspection of the Arctic region, Soviet delegate Arkady Sobolev voiced his nation's 83rd veto in thirteen years.

The reversal of advantage in the propaganda war came as a result of Russia's overconfidence. The Soviet charges that American planes bearing H-bombs were endangering world peace by flights across the Arctic proved to be a boomerang. Henry Cabot Lodge explained to the Security Council that planes taking off on such flights in response to unidentified "blips" on the radar screen invariably turned back to their bases in the absence of a definite go-ahead signal from the President himself. Other members of the Council lined up solidly behind the U.S., and the Soviet delegate hurriedly withdrew his complaint.

THIS SEEMED on the surface a propaganda victory, and was proclaimed as such by Ambassador Lodge. But other western diplomats pointed out that Russia had used the Security Council as a sounding-board, and that the Council's decision did not prevent the charges from echoing around the world. Canada and Denmark are credited with having persuaded the U.S. that the Soviet Union had left itself open to a counter-thrust.

Arctic inspection

THE PROPOSAL that turned the tables was that an inspection system for the Arctic region be set up by the U.N., in order to avert the danger of surprise attack from either side.

Support came from an unexpected source when UN Secretary Dag Hammarskjold, breaking his customary silence on controversial issues, praised the U.S. proposal and urged its acceptance.

Unable to meet the arguments, Sobolev resorted to vindictive remarks climaxed with a veto. He denounced the American plan as a "gimmick" to enable the U.S. to spy on Soviet territory. He said that Lodge's assurance that an inspection system might make Arctic flights unnecessary "smacks of blackmail," and criticized Hammarskjold for taking sides.

The vote was 10-1, but the Soviet veto killed the proposal. The Council then defeated by a 9-1 vote, with Sweden abstaining, a Soviet resolution calling on the U.S. to end its Arctic flights and to refer inspection to a summit meeting.

In one short week, the complexion of East-West diplomacy was drastically changed in favor of the West. This may dampen Russian enthusiasm for a summit meeting. Or it may mean that Russia, wanting to regain world favor, will be willing to enter into meaningful negotiation in advance of summit talks.

TWENTIETH CENTURY INVADES LIBERIA

By LUCILLE E. HEIN

Black men lived in their primitive African villages for fifty centuries without much change in their way of life. But change is coming fast now. The church has a big task

YOU HARDLY EXPECT to find a 38-foot-wide highway jabbing right into the African jungle. But one is being built now from Liberia's capital city, Monrovia, into the bush country.

"It used to take ten days to travel by jungle trail from Monrovia to our mission station in Zorzor," said Dr. Earl S. Erb. Many men had to be employed to tote supplies and luggage over the long trail.

"On this new highway, a car or jeep can reach Zorzor in seven hours. And when there's no luggage to transport, the mission plane makes the trip in an hour."

Dr. Erb had recently returned from Liberia when I talked with him at the Board of Foreign Missions headquarters of the United Lutheran Church. He is the board's executive secretary. ULC President Franklin Clark Fry had also been in Liberia in midwinter, and Dr. Herman L. Gilbert of the Foreign Board staff was there at the same time.

There were urgent practical problems to be solved, Dr. Erb explained. With doors swinging open in Liberia, the Lutheran mission, which has been there nearly a century, is planning to step up its work of healing and teaching. Some of this work can be shared with Episcopal and Methodist missions.

"One plan of our three churches is an 88-bed hospital near Cuttington College in Suakoko. There is such desperate need for hospital treatment . . . for leprosy, cancer, tuberculosis. Medical units in Liberia, whether government-sponsored, church-sponsored, or industry-sponsored, can't begin to answer the need.

"For example, our hospital at Zorzor has about 30 beds. The rest of the sick live in huts behind the hospital. They are

Zorzor patients, holding white cards, wait turns to see doctor

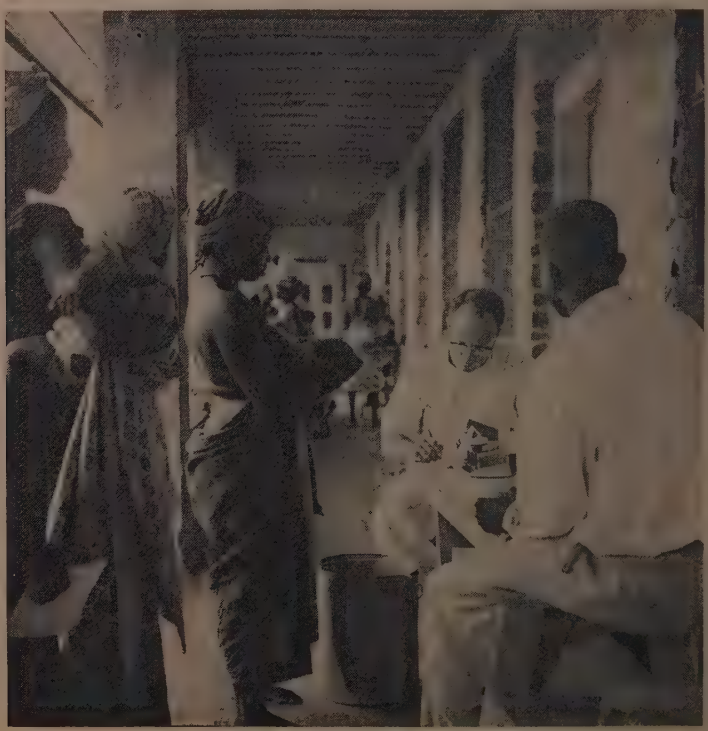
taken care of by hospital staff and by their own families, who come with a patient to cook for him.

"The hospital we plan will include the hospital building and all its equipment, laundry and kitchen facilities, residences for doctors, nurses, staff in training, missionary, technical staff, and maintenance staff . . . plus roads and the airstrip, which is necessary for communication. From $900,000 to $1,000,000 will be needed. Our three churches will contribute a percentage. We plan to approach foundations for some aid.

"The financial responsibility is great, but the Liberian government has committed itself to some aid. The government sees the value of such a hospital, whose services will radiate to village dispensaries and clinics in the interior. The government would like to see a medical school established in connection with the hospital. This is the hope of President Tubman, who is greatly interested in the project."

ANOTHER POSSIBILITY in the co-operative area is the education of the children of missionaries in Liberia. The Episcopal Church conducts a school on Cuttington College campus for the children of its missionaries and will accept children of other missionaries. The ULCA is building a dormitory for children of ULC missionaries. The ULC will provide a teacher to add to the school staff.

Another problem discussed at the meeting in Liberia was the term of service for



Patients get check prior to treatment at Lutheran hospital in W. Liberia

Liberian laboratory technician, trained in U.S., checks specimen slides. Patients await results at the Zorzor Lutheran Hospital

missionaries. At present it is 27 months, with a seven-month furlough at the end. Dr. Erb said, "Missionaries feel that 27 months is scarcely time to lay down roots in such a new life. If the missionary comes home after such a short stay, the continuity in his work and contact with the people is lost. He has to start anew on his return from furlough.

"We're going to propose at our next board meeting that the term for Liberia be extended to four years, with a one-year furlough at the end for study, travel, and reporting to congregations in the United States. The four-year term will be broken by a three-month mid-term vacation."

Another question in Liberia was regarding theological training for national pastors. "We're getting our first graduates from Cuttington College, and we can be proud of them. I was thrilled to be escorted on a tour of Totota village and to be introduced to the chief by the first Lutheran graduate, now a teacher. We have two fine students graduating next year," said Dr. Erb.

"We plan to send our Liberian seminary students to Waterloo Seminary in Ontario. We are also sending seminarians from British Guiana there. Students will go home for vacation each year, so they do not get out of touch with the people they plan to serve. After graduation they will be assigned to a parish in the United States or Canada for several months of training."

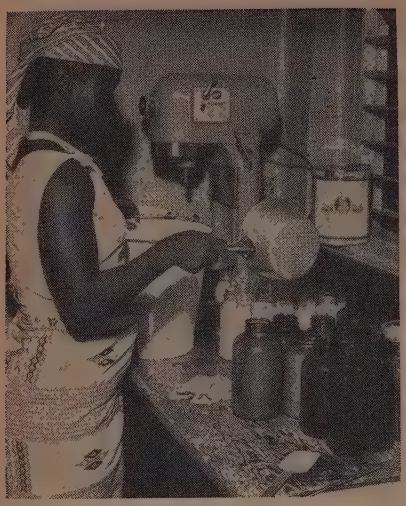
THE LUTHERAN CHURCH has built elementary mission schools for boys and girls in several interior areas. The newest ULC installation is the Lutheran Training Institute at Salayea which provides education through high school, including teacher training, Bible-worker training, and some theological work.

This new campus has an administration and classroom building, two boys' dormitories, a girls' dormitory, a dormitory for married students (room for 250 boarding students), four professors' homes, maintenance building, and dining hall-auditorium building.

"Plus the usual airstrip," Dr. Erb added. "You have to provide that whenever you build in the interior. I think Lutherans in the United States will be pleased to know that their church has such modern institutions. We're no longer living in the days when a congregation sent a missionary barrel off to a faraway land once a year and felt they had done their duty."

"OUR MISSIONARIES in Liberia are men and women of great character," said Dr. Erb. "They stand out wherever they are. They can lick any problem, and they are always looking for new problems.

"I'd like to tell you about each one of them, but I'll have to select one or two



Powdered milk, gift from U.S., is poured into bottles for feeding to babies and patients at Lutheran Mission in Liberia

examples. There's Mrs. James Miller. Her husband was a missionary in Liberia, her children were born there, and one is also a ULC missionary in Liberia. Mrs. Miller is at Kpolopele. She's an experimenter and is so good at presenting her ideas that she has a couple of American industries interested in her work.

"The Purina Company sent her animals. Goats . . . which the Liberians do not recognize as goats because they are so different from any they have seen. Pigs . . . a shipment arrived as I left . . . Also she raises rabbits and chickens.

"Mrs. Miller has pens built according to the best specifications on animal husbandry, built by her Liberian neighbors and from materials found in the jungle around the mission. She encourages Liberian families to build equally good pens. If they do, she promises them a pair of animals, whatever they plan to raise, to start them on their way. This is a project to stimulate production of meat in a land that was once rich in animal life but now has a limited supply because of excessive hunting.

"Another thing Mrs. Miller and other missionaries are doing is showing Liberian women how they can prepare their ordinary foods in new ways. Dr. Gilbert and I were served a delicious banana bread at her house. This is a new step for a Liberian housewife—who usually serves her family plain bananas. The bread has greater nutritional value. Missionaries are also teaching Liberians to make a sort of peanut butter from mashed peanuts and sweet potato greens. This provides the same nutritive value as milk, which Liberians do not have.

"Mrs. Miller has a fish pond for breeding fish and to introduce people to raising fish, eating them, and stocking streams. Liberians on the coast and along the rivers use some fish, but much more use could be made of this rich food.

"ANOTHER GRAND character is Sister Lena Jurgens at Sanoyea. She's a nurse, lived through the bombings in Germany, became an American citizen, and is now in charge of the clinic and dispensary at Sanoyea. She's a woman of tremendous self-discipline and endurance. She works alone at her clinic, with her Liberian helpers. She delivered 153 babies in 15 months. In one morning, she'll have 70 patients at the clinic. Think what she'll be able to do in the new clinic that is being built!

"Then there are Dr. and Mrs. Wesley Sadler, who are doing so much in the literacy field. They and missionary Margaret Miller are at Wozi, a center for our Loma language literacy work.

"In many areas where missionaries work there is no written language. Before the people can be taught to read, missionaries must put their speech into writ-

ing. Then parts of the Scriptures are translated, a small newspaper is started, simple primers are mimeographed. That's the wonderful work of people such as the Sadlers and Miss Miller."

THE CONTRASTS in Liberia are symbols of great progress in the past two or three decades. Once all the jungle villages were walled for protection. They were isolated from one another. This has changed. "We came to Wozi by jeep trail through the jungle," Dr. Erb said. "Someone pointed out the remnants of the old village wall, which was an essential part of the village up to forty years ago.

"Now the walls have crumbled. Everywhere walls are tumbling. Dr. Sadler always takes his visitors to view the crumbling walls of Wozi."

There is the contrast between the old and the new beliefs. The power of "medicine" in the hands of the "Zoe" or medicine man is still a potent power and belief. "People await the coming of the Zoe in fear and awe," said Dr. Erb. "Yet the same women who visit the Zoe in a secret place in the jungle and accept his medicine and follow his taboos, will come just as secretly in the early morning to a woman missionary and ask for her medicine, because they can depend on its relieving powers."

THE CHANGE in ways of living is evident in Monrovia itself. When you fly over the city for landing, the dome of the new capitol stands out. The Lutheran mission house is situated near the shore. "Our meetings were held there," said Dr. Erb, "and we sat in front of the mission, shaded by palm trees, looking over the ocean.

"Here's the contrast. On one side of the mission property is the mansion of Mr. King, the former president of Liberia. On the other side is a mud and stick hut that a worker has built. We could see both from our chairs on the lawn."

Dr. Gilbert, Dr. Erb, and the Rev. Ezra Keller, president of the Lutheran church in Liberia, attended the dedication of a church in Totota. "Pastor Keller told us that some of the founders of the church were present—men and women who had stood in the jungle bush with him and worshiped in the open air. First they built a hut-church of mud and stick and thatch, then a bigger mud church, and now they were dedicating the new church which seats about two hundred."

EVERYWHERE ONE GOES in the world, people are much the same. The contrasts are mainly on the outside. Inwardly, man can speak with man. Dr. Erb recalled a scene that illustrated this. "In Zorzor we met the first Christian baptized long ago in that village. She is now an old woman, does not speak English, and we talked with her through a missionary interpreter.

"Hers was a typical mud, stick, and thatched hut, the only light coming from the entrance. When we entered that twilight gloom from the brilliant African sunshine, we could see nothing. Then our eyes adjusted. She was sitting on an old hammock. There was a fire in the center of the hut, but no opening in the roof for the smoke, so the roof and the bamboo sticks were covered with soot.

"About five feet above the fire a board was suspended from the ceiling. On this, vegetables and meat were spread to dry and smoke to preserve them. This was her home.

"But what dignity and warmth in her person. We could tell by her handclasp, by her voice, by the glow in her face—even before the missionary interpreted—that she felt with us the oneness of the Christian faith."

THE CHURCH IS ON TRIAL

By FREDERICK K. WENTZ

Sometimes God lets our life be shaken to its foundations to clear the way for new construction. We live in such a time

FIRST IN A SERIES on the testing time in the church. Dr. Wentz, professor of historical theology at Gettysburg Seminary, is the author of a recent book, "The Times Test the Church"

OVER THE WORLD people who are called Christians are being sifted in search for the real salt. They must decide whether they belong to the band of disciples or whether they only stand on the fringes ready to change their hosannas to cries of "crucify" when trouble looms darkly.

This fateful fact about the church in today's world is largely hidden from Americans because our church life is humming smoothly. Besides, we have been taught that the church is like the mustard seed which grows from tiny beginnings directly into a luxuriant tree.

Actually the Christian community in history is more like the vine which the caretaker cuts back from time to time. Christians are the branches of that Vine which is the Body of Christ. God the Father is the Vinedresser. When the Vinedresser sees fit, he prunes. He snips off withered, unfruitful branches, and shapes the undisciplined older growth, so that new shoots may appear.

TODAY THE pruning-process is evident. Some of the dead branches have already been cut. Some of the older growth is now being painfully plucked and shaped. A few new buds already appear.

There have been previous times in the church's long story when it has been shaken and shorn for its own ultimate health. Just as in our day, these difficult periods usually followed times of great and rapid growth in numbers and in influence upon society.

For four hundred years Western civilization had grown and expanded and gained confidence until World War I. But confidence has given way to anxiety in the last four decades. Numerous symptoms—wars, economic disruptions, tyrannies, paralyzing fear of bombs—clearly reveal a chronic disease lying deep within our culture.

It is true that the increase of power and technological control has continued. These years have seen our science and industry make their impact upon even the remote places of the earth. However this simply gives global dimensions to the crisis in human relationships within our sick society.

THE CHRONIC ILLNESS may be called secularism. Western civilization has for two centuries experienced virulent secularism which seeks to cut off man's activity entirely from reference to supernatural power and purpose, from any absolute commitment, from subordination to God.

In previous ages the Christian faith provided the integrating factor which gave Europe enough unity to build up a

"Civilization is sick . . . Ours is the age of the homeless, the anxious generation . . . and the time of the new despots."

high civilization. Now since the eighteenth century increasingly the leaders of that civilization have cultivated specialized interests and pursued immediate, earthbound goals without concern for any ultimate faith.

Nothing has taken the place of Christianity either as a dynamic faith demanding final commitment or as an integrating force that can provide unity. The substitutes—nationalism and socialism and humanism, for example—have proved divisive.

There was a time in the latter nineteenth century when science appeared to be the saviour with sufficient drive and integrative power to carry along a whole civilization. But it has also shown itself to be a changeable god upon which men cannot agree. Nor has that other popular substitute, democracy, proved any better as a final faith.

TODAY OUR civilization is sick because it is unintegrated. This is the civilization which has carried its secular spirit and its inner crisis into the heart of practically every culture in the world.

As a result, our generation has experienced a "shaking of the foundations" throughout the earth. Ours is the age of the homeless, the anxious generation, the day of obliteration warfare, and the time of the new despots with their refined cruelties and slaveries.

Two symptoms stand out: 1) several decades of world-wide revolutionary ferment, and 2) the great social movements of this collectivist age.

REVOLUTION AND RAPID change are the pattern for the modern world. This dynamic tendency stems from Western civilization and owes something to the ferment of the gospel itself. And revolutions often accomplish much good. However, upon the contemporary scene are massed such vast and rapid changes—in industry, in governments, in ideas, in aspirations—that our planet faces a serious crisis.

More than half of the human race now finds its ancient customs and time-honored beliefs uprooted. These people glimpse the opportunity for rapid change from their condition of poverty, degradation, and servitude. Out of deep need they are starting to upset things. At present these revolutions are the unformed but volcanic upheavals and restlessness of underprivileged peoples on the march.

SPECIFICALLY, there are three thrusts which assert themselves in varying forms around the world today. One is the demand for freedom. Subject peoples are

asserting the right of self-determination and revolting against both political and economic colonialism.

A second is the desire for better living conditions. Where men have grubbed a precarious existence from the soil for generations, technological advances inspire hope of a better life. Where populations live in almost constant hunger, there is impatience and hot envy when they see the United States' bulging foodstocks and its per capita income which is thirty-five times as large as that of India. Crumbs falling from the rich man's table will not satisfy these discontented companions of poverty.

The third basic drive in all this ferment is the urge for status. In the words of one Pakistani: "What we want is freedom from contempt." Often this drive attaches itself to the sharp and rising color-consciousness. Two-thirds of the earth's inhabitants are colored. Generally they have known oppression at the hands of whites and they remember vividly the century of "the white man's imperialism."

TODAY'S CRISIS in the chronic sickness of our secular society is revealed in another frightening symptom: anti-Christian social movements that are sweeping millions into their fanatical faiths. Men need to belong in a deep and final way to a community and to a faith. Secularism and the liberal culture of the nineteenth century—emphasizing the individual person and his reasoning power—failed to answer this need.

In this spiritual wasteland have welled up this-worldly religions which stir deep passions by promising social well-being instead of salvation, preaching ideologies instead of theology. People gather in vast aggregations and find an emotional unity through a dictator and propaganda.

They live and act in crowds that are lashed by elemental drives like hatred or fear. In our day men seek to lose themselves in great collectivities. World War I ushered Western civilization into the Collective Age.

IT IS NATIONALISM that has thrived most under such conditions. Despite the obvious need for world community in recent years, no other force, not even communism, has proved so potent and divisive politically.

Nationalism has meanwhile undergone transformation. It has become swollen until it makes the state absolute in its demands for loyalty. The totalitarianism of our day is nationalism fashioned into a powerful religion.

Nazism revealed the swelling of this diseased nationalism with unusual clarity. In Germany, heartland of traditionally Christian Europe, Hitler led a tribal religion that sought to turn back from civilization to primitive forms of living based on hate-filled mobs and the irrational ties of blood and soil. Together with parallel Fascist trends in many nations, the Nazis convinced the world that Europe now belongs to savages as much as it does to Christians and the Christian tradition.

Just as barbarians overran the ancient Roman Empire in the fifth century, modern barbarians are rising to power within traditional Christendom in the twentieth century.

But communism is a more deep-bedded growth. Communists draw upon the Christian heritage, although they call themselves atheists and despise the Christian churches. The values which their ideology extols—democracy, peace, social justice—stem from the Judeo-Christian tradition.

Communism has evidenced some of the prophetic spirit, a transnational passion for justice, which carries the thunder of

Old Testament prophecy. It has, of course, perverted the Christian elements in its make-up. Nonetheless, its success is a judgment upon the weakened churches that fell before it.

Communism has erupted from Russia and has really only been expanding for twenty years. Yet it can already claim three-tenths of the human race for its red darkness and has an iron grip upon huge China. Decades or centuries from now Christians may face a fresh outbreak of communism in a Chinese guise or even a central African form.

The second in this series on present-day testing of the church will be published in THE LUTHERAN *next week.*

One must conclude that Western civilization has in our day brought the whole world to a pivotal, hinging-point in human history. In this there is both unprecedented threat and startling challenge for the Christian church. We need to ask: what is the role of the church in this new situation?

Christians Must Be Taught

Bjarne Hareide, LWF education chairman, seeks better methods of preparing young people to be true members of their churches

By ANNE JORDHEIM

OFTEN PEOPLE SAY, "Remember when we were at the Lutheran World Federation meeting in Minneapolis last summer . . ."

Last summer seems like a long time ago. Much has happened since then, and important work has been done by the LWF delegates from many lands in expressing their renewed spirit of Lutheran unity.

One of the Norwegian delegates, Mr. Bjarne Hareide, executive secretary of the Institute on Christian Education, has been especially busy since his return from America. As the chairman of the Commission on Education of the LWF, a theologian, an educator, and a popular speaker, he keeps informed about educational problems and projects everywhere.

BJARNE HAREIDE
Norwegians have an expert

Letters from all over the world arrive at his quiet downtown office in Oslo, reporting on the work and the studies in this field.

When I visited Mr. Hareide, I asked him to tell me about the projects the Commission on Education is working on now.

"WE HAVE a great many projects, yet we are mainly concerned with studying confirmation and how to prepare young people for the responsibilities of becoming true members of their churches. Before the next LWF Assembly the Commission on Education will hold two conferences on this subject. Also we are interested in adding Christian education to the curriculum of our professional schools in Norway, as it is done in the German *Berufsschulen,* where students—in addition to their trade or professional education receive thorough religious instruction.

"An exchange program between Europe and America is being prepared. For example, America is strongest in parish education. That is where Europeans have much to learn. We need to improve our religious instruction. So we hope to send a man to the U.S.A. to study these subjects.

"Germany is famous for its philosophy of Christian education. Therefore one of their specialists will be sent to America to give lectures. Here in Scandinavia we have noticed much interest in our various new church institutes, so we hope to pass on our experience. Also we hope to exchange research workers in the various branches of religious education."

"This surely sounds like an enormous program!"

"But this isn't all we intend to do! Think of all the young churches, our minority and mission churches all over the world. They need help for their religious education programs.

"YOU MUST REALIZE that only ten years ago Christian education was considered merely a practical and technical problem. But now we cannot be merely practical. We must have a theological basis built on extensive research. Theologians were so used to looking to Europe for guidance because the greatest theologians were Europeans. But now the picture has changed. We must look toward America, too. Our theologians can now learn from great Americans in their field!"

"Was your trip to the LWF assembly your first trip to America?"

"No, my wife and I had been to the States ten years ago when I visited many of the eastern colleges and universities to study religious education. Then we had much contact with professors and students, but were seldom invited into an American home. This time, in Minneapolis, however, we were showered with invitations. We couldn't possibly accept them all. I was deeply impressed by such hospitality. And the informality, the kindness, the enthusiasm of the Lutherans in America—if only we in Norway could have more of this!"

"PLEASE TELL ME about your Institute, Mr. Hareide!"

"Our aim is to keep religious education living and meaningful in the schools, the homes, and the churches. Here in Norway, where we have the state church system, the state actually has taken over religious education in the schools. Any teacher may teach it, whether he is a Christian or not.

"A non-church teacher may give religious instruction. Here is where we wish to come in. We should like to arouse the teachers' interest in this subject by improving the courses which are given at the various teachers' colleges. We publish literature on religious education and a periodical for teachers and other professional people.

"When thinking of religious education in the homes, the parents are of course the key people. We arrange for the so-called 'Young Home Courses' for en-

gaged and young married couples, and we publish literature on this. By the way, our Commission on Education of the LWF had a very fine conference at St. Olav College on the subject of 'Family Education' when I was in America. It was extremely well done both from the educational as well as the theological point of view.

"Our local congregations here in Norway have founded a kind of PTA (a PTA as in the U.S.A. does not exist in Norway, although some parents-teachers' meetings are held) and a committee on Christian education. They are responsible for arranging meetings for young people, weekly afternoon religious classes for children, and special family worship services."

"Indeed! My little girl goes to afternoon religious classes at a kindergarten nearby and likes it very much. Did you have anything to do with them?"

"In this very room a committee planned for this school which I am glad to say has been very popular. Many children who never attended Sunday school come to the afternoon classes."

"I am interested to hear more about the research you are doing in the field of religious education."

"Of course research is an all-important branch of our work. Fortunately we have been able to give some scholarships, through voluntary offerings, to capable young people interested in religious education. One of our co-workers recently published a book on *Teaching of the Principles of Morals in the French Schools* which he had investigated thoroughly. We also intend to study social ethics, the morale of the working people based on the kind of religious education they received in school, and their attitudes towards their work and their life.

"Much of our research of course follows the lines of the LWF. For example, we shall collect and examine material on mixed marriages until next year when the European members of the Commission on Education will meet. After some time has elapsed, we shall ask experts in this field, and the field of confirmation—which, as mentioned, is our main study project—to meet, discuss, recommend, and finally publish a book on the results."

"How interesting to meet all these Lutheran experts and exchange ideas and experiences! Which countries are represented in the Commission on Education?"

"U.S.A., western and eastern Germany, Finland, Norway, and one of our young churches which is especially dear to the hearts of the Norwegians, namely Madagascar."

The interview is over. Once more I had been fortunate enough to meet an interesting, inspiring, and active Lutheran personality. Not that I get the slightest chance to forget him or his institute! Hardly a week passes without the daily papers in Norway mentioning Mr. Hareide's name and commenting on one or another of his many tasks.

IT IS SHEER FOLLY to think that the more we sin the more we know about sin. It is just the reverse. Sin is bared for what it is, can have its outline become clear, only when the glory of God is set behind it. When you see God clearest, you see sin clearest.—From *Rediscovering the Words of Faith* by CHARLES T. SARDESON (Abingdon)

My duty as a church member became clear when

I WENT TO THE BUSINESS MEETING

By LENA BERGSTROM

I'M LEARNING that my church is a two-way street. I have been going to church each Sunday and returning home refreshed for the week. And I have been going to prayer circle meeting once each month, probably because I like the fellowship. Also I learn something from the Bible study that goes with it. Me. Myself.

It was a gray day and the rain was coming down in splatters. I was thinking it was just another week until the prayer group met when I heard steps on the porch and a tinny rattle. The mail had come, and I went right out for it.

I came back into the house shivering and sorting the mail. Another letter from the church. I tore it open. I always liked to know what was going on, even if I didn't take any part.

It was an invitation and a reminder to come to the business meeting next Monday evening. I felt a little guilty as I stood there with the letter, ready to toss it in the wastebasket. Something stopped me. I remembered the pastor saying last Sunday that it was obligation and the privilege of the members to keep informed. Also he'd mentioned coffee and rolls being served after the meeting. I looked at the letter. Yes, coffee and rolls.

OVER THE WEEKEND the business meeting haunted me and I kept reassuring myself that the business angle of the church was out of my department. It was for somebody else. I was doing very well by going to the service on Sunday and to the prayer group once a month. I decided I would wait until Monday and see what the weather was like and the mood I was in.

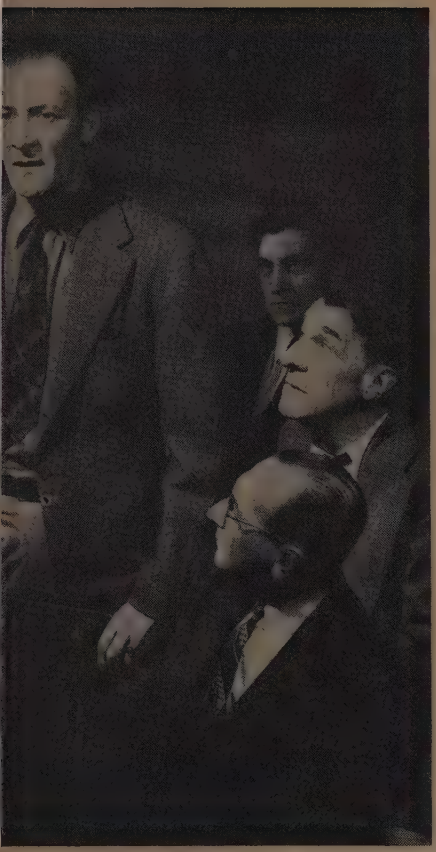
Monday evening, and the rain was gone. I stood alone on the porch and the breeze whispered chill against my face. I asked myself, should I go to the meeting or should I stay home and watch television? This was the annual meeting and I had never gone, not even once. Let those who wanted to, run the business of the church. I was pleased as things were.

I was torn with indecision. The pastor's request and the letter bothered me. I freshened my lipstick and put on my coat. Driving along slowly I thought, I won't understand a thing about this meeting, but at least I will have been there. Business meetings no doubt are dry things like reading the stock reports in the newspapers when you have no stocks.

The downstairs part of the church was ablaze with light. I paused. And thought of going home. The moon above the hills and the criss-cross of street lights running up the slopes and sideways as far as I could see made me ashamed of acting this way toward my church.

I ENTERED. I felt disappointed because there were so few people. Not one-third of our congregation. A fine-looking man, one who was always either ushering or greeting at our Sunday service, found me a seat.

"Glad you came," he whispered.



Talking ceased as the pastor led in the familiar hymn of thanks. And then the meeting. The church school teachers and choir were there. How many Sundays hadn't I received pleasure from hearing them sing and been thrilled at their dignity as they went up the aisle during the processional hymn and down it at the close of the service.

The chief subject for consideration seemed to be the financial status and plans for the educational building that was to start in the spring. The pastor rose. His smile included everyone.

"Let's hear from the grass roots," he said.

"This is one grass root that believes in keeping expenses pared to the ground." A young lawyer, whose baby had been baptized only last week, was speaking. "I move that we keep on an even keel and watch our spending."

Half the men stood. I had never heard so many opinions explode at the same time. Somebody said that the lowest bid wasn't always the cheapest.

The pastor raised his arms. "Let all be done in order."

Coffee. The freshness of it floated across the room and carried the spice of warm cinnamon rolls. The women who served from the kitchen in the back had left the rest of us just a little while before.

I drank coffee and ate a roll. I was ashamed. These few men and women were carrying the work load of seeing there was a building for people like me to worship in. They were teaching Sunday school in such crowded quarters that new rooms must be added. It was not of themselves they were thinking, but of others. And I thought I was doing something fine by merely attending.

If hiding my head would have helped I would have done so.

God forgive me. I haven't been living like a saint. I am indeed slow in my thinking, for I am just now learning that my church is a two-way street. I have been only on the getting side.

Please, now for the rest of my life, let me give as well as get. From now on not only will I go to church each Sunday to be refreshed for the rest of the week and to the prayer group once a month. I don't understand finances or building plans. But I do know how to make coffee and wash dishes. Me. Myself. It has taken a business meeting to wake me.

SECRET OF A HAPPY MARRIAGE

By REBECCA ROMAN

They forgot the grill and the matches, but they remembered to treat one another with understanding, kindness and love

A SUCCESSFUL MARRIAGE doesn't just happen. Like anything successful, a good marriage takes thought and some quick commonsense in handling situations which might become explosive.

And it isn't the big things that cause the trouble usually, but a succession of small ones. Handled adroitly, there are no "situations"—just a series of resolved problems.

Recently I was the observer of just such a "resolved problem."

I was the guest at a family picnic suddenly whipped up by my friends, Harry and Mabel, and their two children, Sue and George. The main dish was to be beefburgers. They were to be grilled over a portable charcoal grill belonging to the family.

For the rest, Mabel furnished potato salad, tomatoes, rolls, assorted relishes and iced tea. I supplied fruit cocktail and a cake.

WE HAD A NICE DRIVE to the park and found a table under a thatched-roof shelter on a little elevation among the rocks. Surrounding us were the park's desert mountains. In reality these were only hills and Sue and George were off

OFF FOR A PICNIC
It turned out to be a success

immediately for a climb. We heard them shouting and laughing in the distance, and knew that we could now devote ourselves to the serious business of preparing for the big event ahead—dinner.

Harry began to unload the supplies from the car while Mabel and I talked. He didn't ask for our help, just acted like that was his job and no fuss about it. Suddenly he looked at us shamefacedly. "I forgot the matches," he said. None of us had matches.

"We could rub two sticks together," I suggested brightly, eliciting a fleeting smile for my efforts.

There was another group in a nearby shelter. "Maybe they will have matches," I said.

Harry trotted off obediently and returned with a paper packet. He continued his chores, carrying all the edibles up the little hill and depositing them on the table. He brought the charcoal briquets and the fluid lighter to hasten their burning. Then he appeared with the charcoal stove. Again he looked at us, embarrassment written on his face.

"I FORGOT the grill part," he confessed. "I just seem to have brought the part to hold the charcoal."

"It's my fault," said Mabel immediately. "I should have put the grill with the other part when I put the stove in the garage. I guess I took the grill in the house to keep it clean."

I said nothing but just looked at her admiringly.

There was a park stove of sorts there but the grill was too wide-spaced for the beefburgers. It was too smoked-up anyway for use.

After examining it, Mabel said, "We could go back home and have our dinner on the patio."

I was not much in favor of that. I knew the children would be disappointed. Too, I had an evening appointment and had to be home early.

"Why not get some aluminum foil?" I suggested. "It can be used directly on the charcoal as it does not burn."

Harry and Mabel looked at each other. "Yes, I guess we could do that. We need some anyway," said Mabel.

It wasn't too long before Harry was back with the foil. "I had to go to the little store right outside the park for it," he said.

The kids were hungry as bears from their climb and I don't believe I ever tasted better beefburgers. The food did not seem to have any effect on their climbing powers, for as soon as dessert had been eaten, they were off again exploring for a cave they had once found but could not relocate.

THE REST OF US sat and talked until it was time to clear away and pack. Mabel took a little time off to look at the sunset, a short one, to be true, since all the sun did was drop behind the hills. Harry stood beside her and suddenly said, "I want to thank you for not bawling me out for being so stupid today—forgetting everything we needed."

Mabel blushed with pleasure. "Oh," she said. "It really was my fault. After this I will keep all the stove parts together. I can clean off the grill when we get to the park."

I thought of the recriminations, arguments, post-mortems and general unpleasantness that could have resulted from this little happenstance. It would not have been a picnic at all. But instead I had been privileged to witness a display of common sense and quick thinking . . . in short, two adults behaving like adults and working toward a common goal—the success of their union.

A Good Samaritan Story

By ELIZABETH BRENT

Adults in a Texas church school were candid in asking themselves if they are neighbors to those in need

"DO YOU EVER, as a modern Christian, have opportunities to be a Good Samaritan?" Though Mr. Farley ended his question with a smile, he could sense a tightening of emotion in the people before him. He hated to lecture on Sunday mornings and had discovered that a mild-bombshell type of question invariably set the stage for thinking out loud.

Mrs. Henson wasn't shy. "As a high-school teacher, it looks as if I have had Good Samaritan situations all year."

"Would you explain for the others what you mean?"

"WELL, ALL of you know that this is our third year of integration in the city schools. This year I have 15 Anglo-Americans in one class, 12 Latin Americans and 5 Negro Americans. My other classes are similar. So far I have had no conflict, but the situation is a daily challenge to me—to keep an atmosphere of friendliness and fairness in the classroom."

"That's a concrete example," said Mr. Farley. "You do have a *sensitive situation*—which certainly was true in Jesus' presentation of the Good Samaritan. And you have shown there is a *need* for Christian understanding and action."

The teacher paused, his hand resting on the small speaker's stand beside him. "Not many of us feel a daily pressure like Mrs. Henson's to keep us on our spiritual toes. But has anyone perhaps felt he hasn't come up to a specific opportunity?"

"MAYBE THIS is a confession," Gerry Larson spoke up good-naturedly. "In our investment company I have to make decisions on new personnel. I feel a little guilty about the way I handled one case. The young girl, a Latin American, had good recommendations in every way and her aptitude test showed she would have been an efficient addition to our office."

"But—she didn't get the job?" Mr. Farley could prod in a diplomatic way.

"Right. I gave it to another girl who also had good qualifications, just to avoid unpleasantness. The last time we had a mixed group bad feelings developed over petty differences, and the new girl was ostracized. I admit I took the easy way out. Maybe the girl I turned down would have had just the winsome qualities necessary to rise above the others' shortcomings."

"At least Gerry feels he may have made a mistake in Christian judgment and next time may decide differently. Jim, how about you?"

"FARLEY, I WANT to differ with you. I don't feel that we are ready to meet these 'opportunities,' as you call them. And I don't like the pressure I'm under recently to conform, conform, conform! Take my photography business. One evening I turned away a Negro woman who came in for a picture. We had more work than we could handle and I was honest in telling her so."

"But you mean the fact was that you didn't particularly want her patronage?" Farley asked.

"Sure, I'll admit it. After all I have to consider my customers. What if the woman liked our work and brought her friends? What if my regular customers began staying away? So that's why I wonder if we're *ready* to be Good Samaritans to everybody."

"Glad you brought that issue up," Mr. Farley nodded. "Let's have some other ideas on it."

"Seems to me," Jake Knudson spoke up, "that it's this attitude which holds back people needlessly. It's predicting other people's reactions as if they aren't ready to act in a Christian way. Surely the school integration picture recently has shown that the majority of people are ready. Now my friend Jim here —" Jake nudged Jim Brown who was sitting next to him, "— may be honest if he says he isn't ready. But to assume that his fellowman thinks as he does — that isn't fair."

"MRS. BARNES?"

"Along that line, look at the hundreds of schools that have integrated quietly with almost no fuss. But a John Kasper or a Governor Faubus may stir up friction and *that* makes the headlines. What newspaper is going to write a front-page headline, "LOCAL INTEGRATION SHOWS FRIENDLY CHRISTIAN SPIRIT"?

The group laughed. "It may be sensational," Mr. Farley commented, "but it isn't the type of sensation most people look for in their papers. Mrs. Nedley, was your hand up?"

"Yes, I was wondering *why* Jesus told the Good Samaritan story. I guess he was taking a swipe at the Jews and their prejudice against other races. It's easy to say, 'Well, Jesus meant that for somebody else, not me.' Would you say it's a human characteristic of *all* people to want to preserve our own kind and to feel hostile toward others?"

"At least," the teacher added, "we like to claim we're only human. We hope we mean we are normal by not coming up to par. We just don't want to be exceptional sometimes—in our morals, our likes, and our hates. We're human, we say. That means 'Let us be weak in peace . . . I can make a mistake and then excuse myself by claiming human error.' It takes real courage to break away from considering ourselves first.

"NEXT—TED?"

"Actually, being *human* means so much more than we give it credit for. We have intellect, soul, and a perfectly marvelous body. We are created in the image of God. We are not *just* human, but *uniquely* human. I think it's an insult to God's creation to assume that we can't be helped in overcoming our weaknesses."

"Excellent, Ted. And by 'being helped,' do you suggest that we of ourselves can't come up to God's plan for us?"

"Right. In fact, we of ourselves can't even *see* the opportunities God gives us for growing as Christians."

"Thanks. Perhaps that's the main issue in this subject. We have to let God—and want God—to show us our Christian opportunities."

Reformation Window

. . . a magnificent portrayal of Luther, and the places and events in his life—masterfully rendered in stained glass by the well-known artist, Conrad Pickel. This window forms an entire wall of the Martin Luther Library in the Lutheran Brotherhood Building, Minneapolis, Minnesota.

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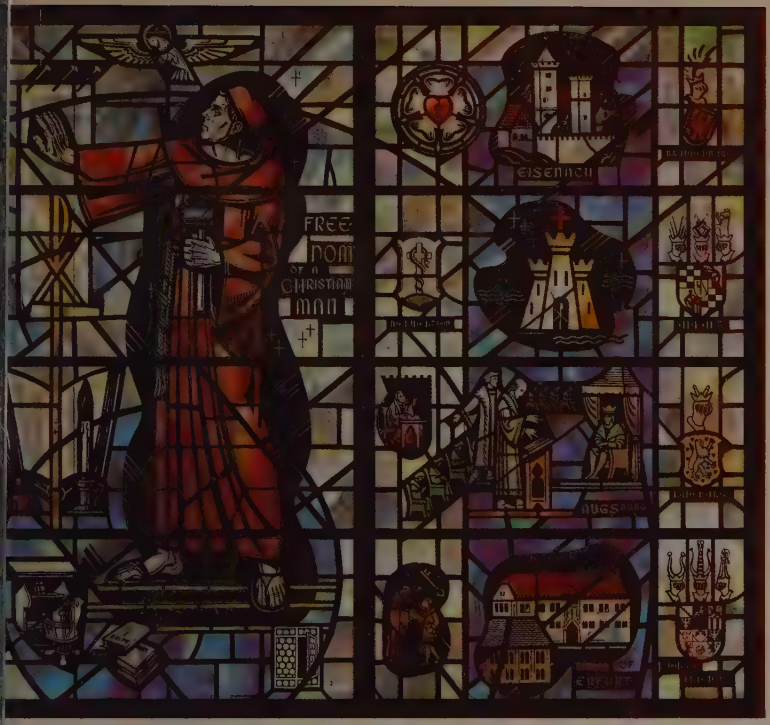
Remind yourselves 'you are a brotherhood'
By which the woes of life are well withstood
And we are comforted at last—

—Martin Luther



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ISAIAH: His idea of God

By GERHARD E. LENSKI

ISAIAH PICTURES God in many ways. He uses metaphor, imagery, illustration and poetry in picturesque and powerful fashion as he tries to make real to us him who is Lord of life and King over all. One hesitates to use superlatives, but he will not err greatly when he declares that Isaiah uses more figures of speech, more descriptive phrases, more parables and word-pictures in his delineation of the Deity than does any other Bible writer.

And yet, with all this abundance of description, a few short sentences fairly well summarize Isaiah's picture of God. *God will always be God.* He, God, will always take care of that.

There is none like him. He is Alpha and Omega, the beginning and the end. He must always be finally accepted. There is no need to plead and say: "Let God be God." He is God forever, the God whom you and I, even at this late date in history, must keep in mind and never—never—leave out of our thinking, planning, and doing.

THE HEBREW WORD for prophet is *nabi.* It is derived from a verb which means to speak for another and with authority. This word is well chosen when applied to Isaiah and the prophetic school he represents. These strange individuals, the prophets—with what self-effacement and yet with what power they spoke. Without pay or praise, often in the face of persecution and death, they delivered their message. It was not a message about or from self they brought. The fact is—they minimized self in order that their message might glorify him of and for whom they spoke—God.

In this connection, look closely at the first chapter of Isaiah's book, or at almost any other for that matter. One fact is affirmed over and over. God is God. God is Lord, Judge, Ruler, Saviour.

God stands within the shadow keeping watch over his own. Seek God while he may be found. Come and reason with me, says your God. God. God yesterday. God today. God forever. That is Isaiah's message tirelessly, dramatically, passionately repeated.

The mere repetition of the name of God does not prove the existence of God. But what shall we say about this historical fact that, again and again, when men have tried to forget God, these strange men, the prophets, have always insisted on entering the picture and affirming God?

An accident? A meaningless sequence? A faulty conclusion? There is a more reasonable explanation. *God is God.* He always will be. And one of his ways of telling us so is through these strange men, the prophets whom he has chosen to speak for him even as Isaiah spoke in the great long-ago.

ISAIAH PRESENTS God as the One who will always be God by his bold appeal to history as an exemplification of the outworkings of God's will as expressed in the moral law.

Isaiah lived in tumultuous times. The nations were in commotion and men were imagining vain things. To Isaiah these

conditions were apparent, but they were not dismaying. Isaiah still saw God on the throne of heaven, even though in most instances he was not on the throne of human hearts.

Isaiah saw law in operation — one higher and stronger than any man might create or enforce — the moral law of God. Isaiah, though not a professional historian, had high regard for history. For Isaiah history was "His-story," the story of God granting men freedom but still retaining the final control. These facts, so puzzling to others, offered Isaiah the greatest and most comforting truth of all—the truth that God is God and always will be.

On one of the first pages of a high-school history textbook stands the sentence: "We shall all no doubt be wise after the event. We study history that we may be wise before." Isaiah was wise before the event. He was sure that the God who put Pharaoh in his place could take good care of a Sennacherib.

He was confident that the sins that weakened Israel in the desert, bringing foul disease and fiery serpents, would not prove any less dangerous when committed in a prosperous city, a royal palace, or a secret chamber.

Behind life stands Law. History—all of it—is "His-story." God will always be God. That was Isaiah's underlying premise, his soul's great affirmation. A fair question is the one that inquires—in what degree is Isaiah's picture of God ours?

ISAIAH'S PICTURE of God is one that commends God to us as the entire answer to all our human need, as the true answer apart from which there is none other.

Isaiah's God is always a sovereign God. The supreme authority of God shines through all that Isaiah says, like the sun shining through the fleeting clouds. Because God is sovereign, Isaiah insists, he is all-sufficient. No crisis is too great for him to control. No sickness is beyond his healing power. No sin is so damning that it lies beyond his redeeming grace.

With all his sovereignty, God is not an arbitrary God. On the contrary, He is a reasonable God. His great appeal, even to the rebellious, is that they use their minds and be reasonable. "Come and let us reason together" (*Isaiah 1:18*).

THIS IS the invitation Isaiah hears God giving. Religion is reasonable. Repentance is reasonable. Righteous living is reasonable. Any other way of life is unreasonable, foolish, wrong, ruinous. Faith can leap up over mountains where reason only stumbles behind. But when faith gets its foothold on the peak, reason can eventually clamber up beside it.

Isaiah's words are a defense of reason. They challenge many among us. Have we stressed reason strongly enough as an avenue of approach to our God? Might not many a Bertrand Russell and fellow-skeptic be found more friendly to the findings of our faith if we could only proclaim better the reasonableness of God as did Isaiah in his day?

Isaiah's God is a gracious God. God's sovereignty and God's sufficiency and God's reasonableness are there to implement God's grace. This is God's gracious purpose relayed to us by Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts: let him return to the Lord, that he may have mercy upon him, and to our God, for he will abundantly pardon" (*Isaiah 55:7*).

God can pardon and he will because, says Isaiah, he is always God.

(For next week's study read: Isaiah 1:11-17; 29:13; 46:1-13.)

WORSHIP NOTEBOOK

WHAT HAPPENED ON ASCENSION DAY?

My son had been working on one of those model assembly kits you see in hobby shops. Funny, I thought; when I was a boy the box contained a block of balsa wood and a razor blade. Now it's an assortment of plastic pieces realistically die-cast. Just glue them together.

It wasn't that simple. He was soon holding the tail-end of a three-stage rocket, encircled by seven cylindrical fuel chambers, under my nose. "Something went wrong, Dad. It doesn't come out right!"

Patiently we went back over the page of finely printed instructions. Parts E-19 and E-20 had been fitted together properly but when he got to E-21, it needed a half-turn to set it in place. "Just a matter of following the directions," I said.

Funny how your words repeat themselves. I had said almost the same thing to an elderly pastor just a few days before. He told me he had gone to church a few weeks before and came away quite disturbed.

"The service I attended was lovely except for the sermon," he said. "The Propers for the day all concentrated on the appearance of the risen Lord, but the sermon had nothing to do with that theme."

That's when I said to him what I had said to my son—"Just a matter of following the directions."

This off-the-cuff remark set me to thinking. If things aren't working out properly, then perhaps we ought to look at the instructions. Our service book has some definite things to say about the sermon. Oddly enough, there is only one place in all of our worship forms where a sermon is mandatory. This is in the chief service. The rubric says quite simply and directly: "Then shall follow the sermon."

At other places—Matins, Vespers, the two orders for Public Confession, Burial and Marriage—a sermon or address *may* be given, but it is not required. And that's all the book says!

So the instructions don't really help after all. You can't blame a preacher who, in the middle of a harmony of voices, suddenly launches off into a countermelody. And that's just about what happens: all the kids are playing hide-and-seek, but the leader abruptly switches to stooping tag.

But the instructions do offer help. The framework of our services are always constant. It is the Propers (the variable Introit, Collect, and the lessons) which allow for a new and different emphasis to be presented on each new day.

Then too this distinctiveness of the Propers isn't just a hodge-podge of ideas, so that one day we are to think about Christ's death, another we commemorate St. Andrew, another we remember the manger, and yet another our thoughts are centered on the Trinity.

All of these fall into an ordered sequence. Unlike the calendar of community interests which would have us switch our attentions from the Community Chest to Washington's Birthday to National PTA Week to Muscular Dystrophy, the church has a calendar which moves through a definite plan.

This scheme is clearly evident in the calendar of the *Service Book and Hymnal.*

It is the same pattern followed by many other churches: the Orthodox, Roman Catholic, Episcopal, some of the Reformed bodies, and most of Lutheranism. And it has a purpose.

Beginning on the Sunday nearest St. Andrew's Day (Nov. 30), which is the First Sunday in Advent and the beginning of the Christian year, the church commemorates the entire life of Christ upon the earth.

His birth with the appearance to both the Jews and the Gentiles (shepherds and wisemen), his ministry, passion, death, resurrection, and ascension, together with the advent of the Holy Spirit carries the church to the beginning of summer.

This is the first half of the cycle and in it the faithful worshiping Christian has an opportunity to walk with the Saviour, reliving the greatest life ever lived. Instead of jumping about and picking out only certain of the incidents from the life of Christ and then not in any particular order, the church makes an annual pilgrimage by the side of its Saviour.

THERE STILL remains the long gap between June and late November. Is the Trinity Season just an assortment of themes designed to fill space so we can get back to our starting place and begin over? Sometimes it seems that way. There doesn't seem to be quite the unity of emphasis to the second half of the year that there is to the first. When we feel this, we need to ask ourselves what is the purpose of this other half of the cycle.

The Christian faith can never be an enamored obsession with the past. Some will defend this determined adherence to the past and liken it to an anchor which holds against blasts of a new and secular world. But in such arguments religion becomes an oasis to which man flies and is apart from the disturbances of life.

Nothing is further from the truth. Our faith is something we are to carry with us in the jungles of juvenile delinquency, the tree-lined, cocktail-partied streets of suburbia. Christianity didn't stop with the Ascension. The church was born ten days later on Pentecost. And the race is always before us.

THE SECOND HALF of the church's year then is another and different re-enactment of the life of Christ, not in the hills of Galilee and the streets of Jerusalem, but in the hearts and minds of his people, along 42nd Street in New York City, LaSalle Street in Chicago, Main Street anywhere in the world. Thus the facets of our faith, our thoughts, actions, and words as children of the Father take their inspiration from the themes of the Sundays and holy days in the second half of the church's year.

And then the year ends with an emphasis on the inevitable. Themes, melodies, emphases all point to the time when a man begins to look beyond this world he has known for so many years to what lies beyond. Suddenly there is a time not to be concerned with the multitude of concerns which plague our lives. Shutting them off, we turn our minds to eternity. We, who follow one who died, must not shun the thought of death.

The year is over, but the year begins again. Through each repetition of this annual commemoration, no matter how often we re-enact the sacred drama, we know it is but the rehearsal of something that once was, but will ever be.

THIS IS THE CHURCH'S instructions for its people. Day by day through the year we are a part of a new landscape with new surroundings, new events, new words. Each of these in and by itself is a shining jewel, potent with the fulness

of the presence of God. How important then that each of these jewels is polished to its utmost brilliance. All of the Propers point to a shining luminance of one facet of truth. The sermon properly takes up this theme and presents it shining and brilliant to the world to see.

ALL THIS sounds fine, but what happened in your church on Thursday, May 15? That was Ascension Day. We flocked to our churches during Holy Week and Easter, but is that all? Will you leave a risen Christ to walk the earth forever? Our creed says that we believe "he ascended into heaven." How can you follow step-by-step the Saviour on his earthly pilgrimage if you leave out the glorious moment which returns him to our Father?

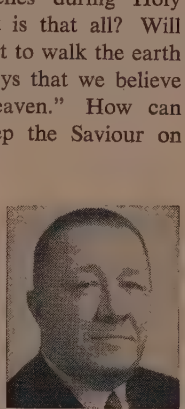
Perhaps your church does not observe the Ascension. Some of our congregations have several services throughout the day. But whatever the observance in your parish, you can keep the day. Go to church.

If you can't, read the propers for the festival (*Service Book and Hymnal*, page 92; *Common Service Book*, page 87), and center your devotions on that wondrous day when our blessed Lord left the world and gave us his command to win the same world until he would return for us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Break-up

QUESTION: About six months ago my boy friend and I broke up because, after talking everything over, we decided that marriage was not for us. Many of our beliefs and ideas are the same, but not all. We had some problems for which we could not find any solution.

Lately he has asked me whether he could not see me occasionally just as a friend. We still like each other and enjoy each other's company. He respects me as I do him. The question on my mind is whether I should see him once in a while even though we will not marry. I would like to see him, but I have been told it would be wrong.

REPLY: You give no reason for the decision to break up, so it is difficult to offer any help. Your "decision" seems inconclusive since, regardless of your belief that you cannot marry, both still wish to get together occasionally.

There is no good reason why you should not see one another as friends provided your conduct is on a Christian level. Plenty of younger and older unmarried people go out together from time to time, even though they have no intentions of marriage. But you should give thought to the possibility that if you are seen with this boy from time to time it may be assumed by others that you are mutually interested, and it may stand in the way of forming other associations with better promise of lasting romance.

In consideration of the future welfare of both of you it may be to your advantage to make a careful study of the pros and cons of your possible marriage, discuss them freely, and try to reach a decision which is not emotional but rational, factual, and Christian.

GUIDE IN SPIRITUAL EXPERIENCE

A Month with the Master. By Archie Matson. Harper. 252 pages. $3.75.

This book was written not to be read but to be used. It is a series of devotional exercises based on the spiritual exercise of Ignatius Loyola. Each contemplates the devotion of at least an hour a day by the user in what will inevitably prove to be a highly exciting discovery of "hidden treasures."

The scripture lessons are taken from Luke. Each is followed by an exercise in identifying one's self with the first-century event and scene, standing inside Jesus or one of the participants in the scene or event, and then reversing the process and identifying the scene with himself as he stands in the twentieth century. The classic method of using the five senses is used in both of these processes of identification. The author is certainly right in recognizing that they are not to be improved upon.

This book does many things for Protestants. First, it recognizes that the counsel to read the Bible falls flat on its face until we learn in reading about Jesus to be Jesus, to read ourselves inside Jesus; the thing which makes fiction with its action so exciting to us and essay with its description and abstraction so dull.

Second, it recognizes the function of imagination in religion and goes vast leagues in restoring it to its rightful function. Not only is "irreligion a defect of the imagination," the inability to image or present reality instead of superficiality to the mind. But so, also, is all mental and moral blindness and blocks as Jesus put clearly in Matthew 13.

Third, it recognizes that there is no identification of any thing until we identify ourselves with the thing, that is, through oneness with it; a rather simple and obvious statement, part and parcel of the whole New Testament, but something which all the proliferating books on the "meaning of meaning" don't come within a thousand leagues of touching and little enough religion, ever envisions. In fact, one wonders whether there isn't more religion which reverses and repudiates this than discerns and practices it.

Finally, this is a book which does more than making an argument about these things. It sets the really earnest Christian soul to a practice that puts the ring and realism of John 7:17 into what he is doing. One can well believe that its use has been accompanied with spiritual transformations such as the author, with a becoming reticence, lets seep through a few of its pages.

This reviewer doesn't like the title. There are other things which he feels do not come up to the measure of the book. However, the fact remains that the method which the book introduces is so profoundly right that it is itself a remedy for all or any shortcomings. After all, it is intended to send each Christian soul on his own journey and this it does. This reviewer can only urge pastors to use it as a devotional "office" and to seek out earnest Christians who want a real spiritual experience and guide them, singly or in a group of not more than ten, in its use. This is something big. This is the shape of things to come in Protestant circles.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

QUEST FOR JOY

The Spirit of Man. Edited by Whit Burnett. Hawthorn Books. 409 pages. $5.

Mr. Burnett says that an anthology is much like a stained-glass window, except that the separate shining bits are not all from the same studio or by the same artist. He might have added that the glass in a good window is of differing thicknesses as are these vignettes of the mind and heart. But they do reflect a common light, and for that we are indebted to this fine anthologist. For as Mr. Burnett writes, "Man has simply a conquering spirit, which triumphs over all and comes through resplendent. Man has a doubting spirit, a questing spirit, a wonder-

ing spirit, a playful spirit, and even now and then a spirit of purest joy."

Forty writers and personalities have shared in this volume, and they vary from theologians such as Paul Tillich to novelists such as Thomas Wolfe; from an airplane pilot who tells of riding faster than sound to Thomas Merton the monk who tells of his mastery of the solitary; from doubters and agnostics to statements of sublime faith.

The search for the joy which comes in discovering reality is revealed in the division-headings under which the selections are gathered and which indicate their range—Being, Sharing, Daring, Doing, Living, Feeling, Wondering.

A reading of this book will give one a sense of wonder and joy, a recognition of man's loneliness and his companionship, a knowledge of some of the heights. It will give one the urgency to communicate the gospel to the hungering spirit of man.

Buffalo RALPH W. LOEW

MORE ABOUT JOB

Job—Poet of Existence. By Samuel Terrien. Bobbs-Merrill. 249 pages. $3.75.

Dr. Terrien wants his book read by the general reader and he wants to say some shocking things which ought to be said.

"It does not pay to be religious" . . . "God really hates religion" . . . "The defense of the Jewish or Christian faith and the establishment of its validity on the basis of its pragmatic success should be recognized for what it is: an idolatry" . . . "Doth Job fear God for naught? This is the satanic question which is answered in the negative by those who think they must support the church because it is the cornerstone of democracy, a buttress of moral character, a source of peace for the mind—or is it for the soul?—and a technique for the pursuit of happiness."

This book is meat too tough for biblical adolescents. An analysis and reconstruction of the poem and each of its individual strophes is exegetically superb. The oblique references to cultural trends in the area of depth psychology, literary concern with man's loneliness, existentialist philosophy, and crisis theology are equally commendable—and of remarkable power in leading the reader to a rediscovery of the classic "Job" and his modernity. Meanwhile, the average reader has given up. The professor can't stay away from his ivory tower.

The coincidental appearance of "J.B." by Archibald MacLiesh provides excellent comparative reading for an appreciation of the second scholarly contribution of Dr. Terrien, and at the same time produces a wistful regret that his emphasis is on the negative side. Job didn't even attempt to solve the problem of evil, nor did he propose a vindication of the justice of God—says the professor. Job discovered a justification for the injustice of the universe in his love for God —declares the poet. They are both right—you may take your choice. I want Dr. Terrien's book for lasting reference—but it will rest peacefully while I read the other.

New York City ROBERT D. HERSHEY

OXNAM'S EXPLANATION

A Testament of Faith. By G. Bromley Oxnam. Little, Brown & Co. 176 pages. $3.

This book by the "controversial" bishop of the Methodist Church, G. Bromley Oxnam, will occasion much debate, not because it contains any new or revolutionary ideas, but because the bishop is honest enough to admit he doesn't know all the answers.

Oxnam's enemies will find in his book more "ammunition" to prove he isn't a Christian. For instance, in his discussion of the Virgin Birth. I am sure, however, that the book will prove helpful to many. In these seven chapters the bishop has honestly expressed his faith. I found helpful the stress which he placed upon the love of God as the source and end of all Christian action.

I particularly liked the final chapter, "I Believe In Man." I suppose that part of the reason is that he has experienced the sin and evil of men directed against himself as much as any other leader in American Protestantism. JOHN G. SIMMONS

North Hollywood, Calif.

SYNOD CONVENTION

GEORGIA-ALABAMA

Mission executive will be called

By PAUL J. RENZ

AUTHORIZATION was given by the synod at its convention at Church of the Redeemer, Macon, Ga., for establishment of the office of executive secretary of the home missions committee, in co-operation with the Board of American Missions.

His duties will include seeking, and conducting surveys of new fields, selecting properties for parsonages and church buildings and handling matters pertaining to their purchase.

He will also supervise missions of the synod and of the Board of American Missions and serve as fiscal agent for the Dr. Charles A. Linn Memorial Fund.

A layman has been called but is waiting to settle his business affairs before accepting the position.

FAITH CHURCH, S.E. Savannah (the Rev. Paul R. Haffly, pastor), was received into the synod. The mission is nearly two years old.

THREE STUDENTS who have accepted calls subject to ordination and graduation from Southern Seminary were presented. William Howell was called to Holy Trinity Church, Elberton, Ga.; Robert Carswell was called to Faith Church, Warner-Robins; and Donald Hanberry to Good Shepherd Church, Garden City.

RE-ELECTED to their offices were the Rev. Dermon A. Sox, Sr., Birmingham, secretary; Mr. Donald A. Spann, Savannah, treasurer; Dr. W. H. Lefstead, Mobile, statistician; and Dr. Charles J. Shealy, Rincon, archivist. New editor of the *Georgia-Alabama Lutheran* is Pastor Jack Warner. Former Editor Vance M. Daniel resigned May 1.

Dr. Raymond D. Wood, elected at the special synod convention last December to fill the unexpired term of the late Dr. Charles E. Fritz, presided at all sessions and preached at the opening communion service. The Rev. Hugh Kepley of Marlow, Ga., was chaplain.

A $140,152 BUDGET for 1959 was adopted —about $17.68 per communing member.

Communing membership in 1957 had increased by 8.8 per cent but per capita giving to all causes was down 16.5 per cent in the same period, Chairman Cecil W. Carpenter of the stewardship committee reported.

Statistician Lefstead announced record net gains in baptized, confirmed and communing members, but said auxiliaries have not kept pace with these gains.

TWO ADDITIONAL types of coverage have been added to the hospitalization group insurance plan, it was reported. Teachers and pastors employed by church institutions and retired pastors and their dependents are covered.

Consideration was given to the broadening of the hospital plan to add life insurance. This matter was referred to the executive committee, until further facts regarding cost could be determined.

Other matters referred to the executive committee included consideration of a camp site near Atlanta and of a camping program for the whole synod.

THERE WAS much talk of needed expansions of church-related institutions. The $750,000 Southern Seminary Appeal was presented by President John L. Yost and Appeal Director Kenneth Hewitt. Date for the campaign is April 19-May 3, 1959.

Two new buildings, a dormitory for women and a Student Union and cafeteria, are under construction at Newberry College. They are expected to be ready for fall. Plans have been drawn for a new chapel-auditorium. Additional needs of the college total $1,350,000.

Dr. George F. Harkins, official ULC representative, spoke on the work of the church.

1958 ULCA CONVENTION DELEGATES

Clerical—Raymond D. Wood, Donald R. Poole, W. H. Lefstead, Harvey L. Huntley.

Laymen—Erwin G. Baumer, M. L. Zimmerman, Donald A. Spann, Herman W. Boozer.

New Welfare Headquarters Dedicated in Minneapolis

By PAUL L. WETZLER

MINNEAPOLIS—The Lutheran Welfare Society observed a festival of dedication for its new half-million dollar headquarters here on May 5 and 6. Dr. Bernhard Christenson, Henry Whiting and Jay Roney spoke at a service held Monday afternoon at Our Saviour's Church. In the evening, at Central Church, Dr. Joseph Sittler spoke on "The Word of God, Liturgy and Welfare."

Dedication rites were held at the new Lutheran Welfare Center, on Park Ave., the next afternoon. Open house was held for visitors on both days.

Contemporary-style Atonement Church, dedicated in Bloomington
Seven-year-old congregation built first unit at $120,000 cost

Atonement Church, Bloomington (Minneapolis), dedicated its $120,000 first unit on April 27. Dr. Paul E. Bishop, Northwest Synod president, preached. The Rev. Robert Jacobson is pastor. The congregation was organized seven years ago.

FAITH CHURCH, Lilac Way, Minneapolis, dedicated its $112,000 church addition on May 4. Wooddale Church, St. Louis Park, dedicated its $242,000 parish education building on May 11. President Bishop spoke at both events.

ST. JOHN'S CHURCH, Mound, dedicated a new parsonage March 23. The Rev. Robert Herhold is pastor.

MT. CARMEL CHURCH, Minneapolis, voted to proceed with plans for a parish education building.

Churches Mark Anniversary

ST. JOHN'S CHURCH, Minneapolis, is celebrating its 75th anniversary. May 25 is Anniversary Sunday, with Dr. Lyle C. Burns, former pastor, speaking. Dr. Franklin Clark Fry, ULC president, will speak at the banquet closing a year of festivities on Oct. 22.

ALSO CELEBRATING its 75th anniversary is Reformation Church, St. Paul, organized June 1, 1883. Special services are planned this fall, when Dr. Carl V. Tambert and Dr. Frank H. Clutz, president and first vice president respectively of the Pacific Southwest Synod, will speak. Both are former pastors of Reformation.

28 Graduated from Seminary

BACCALAUREATE and commencement services of Northwestern Seminary were held in Mt. Carmel Church, Minneapolis. Twenty-eight seniors were graduated. Nine will become mission developers.

The baccalaureate preacher was the Rev. R. Bertram Reed, pastor of the host church. Commencement speaker was the Rev. Jerald Brauer, dean of the federated theological faculty of the University of Chicago.

An anonymous layman in North Dakota is giving $1,000 a year for four years to help needy students in the seminary. A

GOOD NEIGHBORS, UNLIMITED

The "GNU"

IT IS NOT EASY for a large church to maintain a close fellowship among its members. St. John's Church in Minneapolis (confirmed membership over 1,800) gave the matter long and serious thought and came up with an answer that spelled "GNU"—short for a "Good Neighbors, Unlimited" campaign which promotes fellowship and service.

First task was to divide the congregation into small groups of families living in the same area. Leaders from each group were requested to attend an orientation meeting on how to activate their "good neighbor" group.

The plan has yet to reach its full potential, but already members are co-operating in providing transportation to church, have initiated neighborhood gatherings, and are making reports to the church office regarding illness and newsworthy information from their groups.

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young Minnesota doctor is giving $25 monthly for the same purpose.

Two of the graduates, Wendell Jacobson and Gerald Hibbard, are from Salem Church, Minneapolis. Salem has given 12 sons to the ministry in the past 15 years.

DR. CLARENCE B. LUND, synod parish education secretary, continues his "Sons for the Ministry" program. Retreats for prospective ministerial students have been held in Montana and North Dakota. The Wisconsin retreat is scheduled June 7-8, and the Minnesota retreat for June 14-15.

Mission Holds First Service

FIRST SERVICE of the new mission in Crystal, Minn., was held April 20 in a school building. The Rev. C. J. Clement is the developer.

ORGANIZATION of the new St. Philip's congregation, Parker's Lake, was held April 27. President Bishop spoke. Mission developer is the Rev. Ralph Loges.

DEDICATION of the new $25,000 chapel at Lutheran Lake Camp, Chicago City, Minn., will be held June 15. Dr. Clarence B. Lund and Central Conference President Theodore Rees will speak.

THE REV. J. W. JACOBSON, from Kenosha, Wis., begins July 1 as pastor of St. Paul's Church, Minnetonka. The Rev. Gerald Peterson, formerly of Crosslake-Swanburg Parish, became pastor of Bathgate-Cavalier Parish, North Dakota, on May 4.

IOWA

Membership Gains Shown In Report to Convention

By ALFRED J. BEIL

DES MOINES—Membership gains and increases in church expenditures are shown in the annual report of Synod Statistician Maurice E. Lesher, prepared for the convention in St. John's Church, Council Bluffs, May 19-22.

The synod gained 1,485 baptized, 653 confirmed and 551 communing members in 1957, the report shows. Unusual expenses by congregations rose $288,998, or 110 per cent, over 1956. Gain in current expenses was $50,410, or 7.65 per cent.

Total benevolence increase was $21,534 or 6.85 per cent. The giving for the first 21 congregations ranged from $16.86 to $25.50 per capita; for the second 21 it was $1.88 to $15.60.

Camp Plans Take Shape

HIGH INTEREST is expected at the convention in the reports of three committees on progress in establishing a synod camp. The Rev. Russell J. Olson was to report on plans for buildings at the East Lake Okoboji site. Dr. Lesher was to outline the camping program planned to begin in 1959 or 1960. Facilities are needed to handle 100 campers in the season.

Iowa camp campaign planners with brochure
Pastor Arthur Simonsen and Arthur Johnson

The finance and promotional committee, of which the co-chairmen are Einer Juel, of Council Bluffs, and the Rev. Arthur Simonsen, of Des Moines, will report on the campaign to raise $20,000 this year. Camp Sunday was held May 11, with a special offering in which each communing member was asked to give $1.

The land costs $60,000 and buildings will cost $200,000. The convention will be asked to approve a $2 per capita offering during 1959 for this purpose.

Apportionment Goal Met

THE REV. CHARLES WITT, chairman of the stewardship committee, reports that the 1958 40th anniversary apportionment objective has been met for the first three months.

Mr. John Berger, former synod treasurer, and now a member of the Lutheran Laymen's Movement staff, was assigned to Iowa to visit the pastors of the 42 congregations. In his conference with the synod president, he reported that all congregations were seriously concerned with achieving a 100 per cent goal for double benevolence.

Delegates expected to receive added encouragement for increased stewardship from Dr. Henry Endress, LLM executive director, who will be ULC representative at the convention.

THREE CHURCH building sites have been presented to the Board of American Missions for approval and for a suggested financing program. They are located in northwest Davenport, where a five-acre tract will cost $11,500, in northeast Cedar Rapids a three-acre tract costing $20,000, and in Johnston, northwest Des Moines, a four-acre tract costing $18,000.

Youth Leaders Co-operate

PRESIDENTS and youth leaders of the Iowa District of AELC and the United Lutheran Synod in Iowa met recently to discuss plans for a co-operative youth program during the remainder of 1958. AELC members will be invited to the ULC camp period at Lake Okoboji, Aug. 18-24, and to the synodical Luther League convention at St. Paul's, Postville, over the Labor Day week-end.

The Rev. Richard Sorenson, AELC pastor in Waterloo, invited ULC leaguers to his

An Iowa mission congregation will build here
Pastors William Eller, Norman Ullestad and Walter E. Sabins point to site on Highway 36

Mission congregation organized as Calvary Church in Southfield had charter membership of 61
Clergy in foreground are President Madsen, BAM Secy. Franke and Developer H. H. Schaar

MICHIGAN

Southfield Mission Organized, Rochester Group Forges Ahead

By CLYDE G. STEELE

DETROIT — Calvary Church, Southfield, completed organization Palm Sunday. Services were attended by more than 100 persons.

The Rev. Howard Schaar, mission developer and organizing pastor, received 61 adults as charter members. Total baptized membership is 97.

Calvary was declared formally organized by Synod President Frank P. Madsen. The Rev. Merle G. Franke, secretary of English missions for the Board of American Missions, preached.

Services are held in Lathrup School. Property has been purchased for future use.

IT ISN'T HARD to fill positions of leadership in a congregation when you have plenty of volunteers. Mission Developer Martin F. Foutz, Sr., who is establishing a new congregation at Rochester, called a first meeting of potential leaders after completing several months of survey and contact work.

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church for the fall district rally. Leaguers of the Iowa District AELC are also inviting ULC members to participate in their 1959 winter camp at Madrid.

The merging churches will co-operate in a church vocations conference for boys at Grand View College during the Thanksgiving holidays.

First Liturgy Setting Favored

MUCH ENTHUSIASM was shown at the 15 area meetings held throughout Iowa to introduce the new *Service Book and Hymnal.* The book's inclusiveness drew many favorable comments.

Consensus in this area has been for use of the first musical setting of the service. This decision grew "from the grass roots." The Des Moines Pastors' Association, feeling that the city churches could settle on a common musical usage, chose the first setting with its first alternates (except at the offertory). The pattern was followed generally throughout the state, though some churches will use the second setting.

Some congregations set up workshops to study the new music. Bethany Church, Iowa Falls, began using the hymnal on April 27. Others are starting this month to get acquainted with the book.

MICHIGAN . . .

He found unusual response. One man offered to be secretary and came prepared with a minute book. A second announced he had come prepared to volunteer as treasurer. A third said he was a high school teacher and would make the necessary chancel furnishings. Another volunteered to take charge of ushering.

Pastor Foutz says: "I just sat back and gratefully observed a fine new congregation developing under excellent lay leadership."

The new hymnal is being introduced, attendance has grown to 145, and the congregation expects to be formally organized at an early date.

ST. MATTHEW'S CHURCH, Allen Park, dedicated a new chapel - educational unit Mar. 23. For five and a half years the congregation held its services first in a lodge hall and then in a school building.

Organization was in 1952 with 69 charter members. Present membership is 260. The Rev. August W. Mueller has led the congregation since its organization. The new building seating 200 was erected at a cost of $106,000.

Anybody Can Help

OFFERING PLATES looked awfully small to a 15-year-old boy, recently confirmed into membership of young Shepherd of the Lakes mission at Walled Lake. He thought somebody ought to do something about it.

He didn't tell his parents or his pastor, but when he had his next shop class in junior high school he got some hardwood and went to work. A few weeks later, Pastor M. Frederick Foutz, Jr., received two large offering plates, courtesy of a 15-year-old boy who knows how to do a job when one is needed.

St. Matthew's, Allen Park, combines chapel with school building

Young congregation of 260 members built first unit for $106,000

Hymnal Gets Try-Out

MORE THAN 400 choir members representing 36 NLC congregations attended a workshop and training school on the new *Service Book and Hymnal* in Hope Church, Detroit, on April 29. Both the first and second settings were rehearsed under the direction of the Rev. Luther Heyde.

Dr. Hans Knauer of Saginaw gave a brief background of the services, indicating the changes, the new "pointing" and the historical background.

Dr. Edgar Brown related some of the experiences in other workshops and urged congregations to try one of the settings as soon as possible.

A brief survey of many of the churches represented showed that the large majority preferred the first setting. All agreed that for older members of congregations it was going to be "like tearing out part of their life" to make the change.

After refreshments, furnished by the host church, the evening closed with the use of the Vesper service.

Messiah mission congregation, developed in northeast Fort Wayne, was organized April 21
Total adult charter membership was 88, the Rev. John Frank, mission developer, reported

INDIANA

Messiah Church Organized In Northeast Fort Wayne

By WILLIAM L. PIFER

INDIANAPOLIS—Messiah Church, in northeast Fort Wayne, was formally organized April 21 with reception of 88 adults and 68 children, a total of 156 charter members. Dr. Walter M. Wick, synod president, preached at the morning service, and the Rev. J. Luther Seng, pastor of St. Luke's Church, Fort Wayne, spoke in the afternoon. The mission was developed by the Rev. John Frank.

A fellowship dinner was held with the Rev. Allan Wallace, of St. Matthew's Church, Fort Wayne, as toastmaster. Greetings from other Lutheran congregations of the community were brought by Dr. P. H. Krauss, of Trinity; Pastor W. L. Pifer, of Our Saviour; and Pastor Robert Heine, of Faith, vice president of the synod. Paul Berghorn spoke for the new congregation.

Churches Get New Hymnals

CHURCHES throughout the synod are receiving their orders of the new *Service Book and Hymnal,* and many have already introduced the book into regular use. Among these are Grace Church, Gary; St. Peter's, New Corydon; St. Paul's and First English, Richmond; Trinity, Fort Wayne; St. Paul's, Middlebury; and Christ, Crawfordsville.

CAMP LUTHERWALD will open with the Brotherhood Retreat scheduled for June 6-8. The United Lutheran Church Women of the synod will meet there June 12-14, and the Luther League's annual "Thrasher" will be held at the camp June 15-21.

The regular camping program begins June 22, running through Aug. 30. It is under the direction of the synod's parish education committee. Mrs. Clifford M. Richards is director ad interim.

District Workshop Held

WEST-CENTRAL DISTRICT churches held a Town and Country Workshop April 27 at Zion Church, Mulberry. Dr. E. W. Mueller, rural life expert of the National Lutheran Council, presented important facts and trends of modern rural church life.

Dr. Philip Olson, of Purdue University, acted as resource leader. Further study and research by the churches of the area will be guided by the Rev. Alan Kieffer, pastor of Pleasant View Church, Indianapolis, assisted by Pastors Keith Kinney, of Walton; Robert Oberkehr, of Deer Creek; and William Moschell, of Camden.

EMMANUEL CHURCH, LaOtto, has launched the most ambitious project in its history. Ground was broken May 4 for a large addition to this small village church.

Milwaukee Lutherans Buy Site for Home for Aged

By CHARLES A. PULS

MILWAUKEE—Plans for erecting a Lutheran home for the aged in Milwaukee took shape here last month with the announcement of purchase of a 28-acre site in Wauwatosa, west of the city. Architect's sketches are being prepared. Application for rezoning will come next.

Cost of the site was $85,000. Previous owner was Cross Lutheran Church which had planned to relocate on that site. The first unit will provide about 60 single and double rooms, hobby and recreation rooms, a library, dining room, infirmary and chapel. Eventually, the building will be surrounded by a cluster of garden-type apartments where couples may live close to the main buildings.

First gift of $200,000 came from an anonymous donor and was announced in 1956 by the Rev. William B. Downey, Fox Point. A corporation has been formed among 18 congregations.

Voting strength is based on communicant membership. Thirty-three congregations of the United Lutheran Church and Augustana in the Milwaukee area will conduct a $500,000 fund-raising campaign.

Synod Meets at Fox Point

THE SYNOD CONVENTION, scheduled for May 20-22 at Fox Point Church in suburban Milwaukee, will hear Dr. Ralph Loew, president of the Board of Foreign Missions, as ULC representative.

Perhaps the biggest matter to concern the convention will be how to raise $1,500,000 in the combined drive for Carthage College and Northwestern Theological Seminary. The property in Kenosha, future campus of Carthage College, will be formally conveyed to the synod at one of the meetings.

WISCONSIN LUTHERANS looked back over their three-year record of collecting clothing for Lutheran World Relief and liked what they learned. From 1955 to 1957 the cooperating areas had loaded 68 box cars for a total of 1,703,060 pounds—573,180 pounds, a 20-car load, in 1957 alone. In 1955, 24 cars (582,760 pounds), in 1956, 20 cars (547,120 pounds) were loaded in Wisconsin for overseas relief through Lutheran action.

MOUNT PLEASANT CHURCH, Mygatt's Corners, celebrated its second anniversary with a list of memorials that filled a page on the bulletin. Included was an organ, a living memorial to Pastor Jerome Miller of Atonement Church, Racine, who started the work. The Rev. Louis Piehl is pastor.

Big Plans for Pine Lake

GROUND has been broken for the new $35,000 recreational lodge at Pine Lake Camp. The building will be ready for dedication and occupancy about July 4. Members of the board were present with Architect Alfred H. Siewert and the new camp manager, Edward Winsor, for the service.

The lodge will provide space for evening activities and a place to meet on rainy days. The board has not yet named a successor to its president, the Rev. Franklin Heglund, who leaves Wisconsin June 1 for a parish in Albuquerque, New Mexico.

Men's work in Wisconsin is expected to get a big lift at the retreat, to be held at Pine Lake Camp, June 13-15. Mr. Harvey Leiser, Fox Point, Milwaukee, is dean. On the program are Dr. R. R. Belter, the Rev. Benjamin A. Gjenvik, and Dr. A. A. Wild.

At least 100 boys are expected to attend the "Sons for the Ministry" retreat at the camp, June 6-8. Sparking this program throughout the year is the synod's religious education director, Dr. Clarence B. Lund, who corresponds with these young men and meets with them as he makes the rounds of the churches. "The great effect of this continuous promotion will not be visible for about ten years," Dr. Lund says. "We are working with boys in the early years of high school, but the program has started."

Mission congregation organized on April 13 as Gethsemane Lutheran Church in Columbia
Clergy in front row are (from left) Pastor Moose, J. R. Connelly, Dr. Houser, Dr. Kinard

SOUTH CAROLINA

New Gethsemane Church Organized in Columbia

By WYNNE C. BOLIEK

COLUMBIA—Newest member in the family of congregations in the South Carolina Synod is Gethsemane Church, Columbia, organized on April 13. The speaker was Dr. Donald L. Houser, executive secretary of the Board of American Missions.

Synod officers taking part were Dr. Karl W. Kinard, president, and the Rev. J. Shelton Moose, field worker. The mission was developed by the Rev. J. R. Connelly, Jr.

On the following day, the synod convention officially received the new congregation. A house-chapel is being built for its first church home. Since last September, Gethsemane has been worshiping in a school.

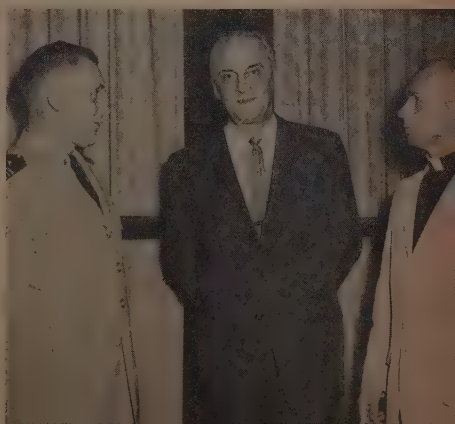
THE REV. CHARLES S. WESSINGER, of St. Andrew's Church, Charleston, will represent the synod at an urban church institute at Philadelphia Seminary this month.

Big Job for Service Centers

CHARLESTON — Christian Service Centers are "in tough competition with commercialized vice for the serviceman's time," a Marine chaplain told the eastern area conference of the Lutheran Service Commission meeting here last month. Chaplain Marshall E. Brenneman, stationed at Parris Island, S. C., challenged directors and secretary-hostesses assembled from ten service centers in the eastern half of the United States to keep their programs flexible so as to meet the needs of men and women in the armed services who are constantly on the move.

Other ULC chaplains present were Dr. Carl F. Yeager, LSC associate secretary with offices in Washington, D. C., and Chaplain Donald M. Wilson, also stationed at Parris Island.

United Lutherans Meet at LSC Conference
Chaplains Brenneman, Yeager, and Wilson



Mission Development Gives Impetus to Synod Growth

By JOSEPH HUNTLEY

ORLANDO—There was a flurry of mission organizations in the Florida Synod just ahead of the synod convention at St. Paul's Church, Clearwater, May 12-15. Three congregations were organized within less than two months, a fourth one set organization date for May 25.

Emanuel Church, Naples, was organized by Synod President Royal A. Yount and Developer John R. Meyer March 16. On April 27, Ascension Church of Boynton-Delray Beach followed suit. This mission, served by H. William Johnson, Jr., had begun holding services only three months before.

On May 4, Zion Church was organized by Mission Developer Luther N. Schaeffer in Pompano Beach. And Holy Comforter Church, St. Petersburg Beach, will be organized on Pentecost by the Rev. Paul F. W. Pieper.

Home mission work was to be highlighted at the convention as well. Board of American Missions Executive Donald L. Houser was scheduled as guest speaker, four congregations were to be received and reports on membership and income were expected to reflect the growth of the synod.

Florida Exerts Pull

SIX SYNODS were represented in 1957-58 by nine pastors accepting calls to Florida churches. Recent calls were extended to the Rev. John R. Knaul to St. Paul's Church, Melbourne, and to the Rev. Francis B. Myers to St. Andrew's Church, St. Petersburg. Both come from the Central Pennsylvania Synod.

Equally cosmopolitan is the membership of the churches. Trinity Church, St. Petersburg, received 26 adults from 10 states on Ash Wednesday.

CLIMAXING an eventful year as first Lutheran president of the Tampa Ministerial Association, the Rev. Andrew Theisz preached at the Easter Tampa community sunrise service at Egypt Temple Shrine. This event followed a union three-hour Good Friday service in St. Paul's Church.

Missions Are Young Churches

From a letter received from Pastor Carl A. Driscoll, who serves Good Shepherd Church, five-year-old mission in Tampa, Fla.:

"Before the start of our council meeting last night, three of our 12 councilmen called in, and asked to be excused. One was at the hospital with his wife and their new baby; the second had just taken his wife to the hospital to have her baby. The third had to stay home, and take care of his wife very soon to have a baby.

"Fortunately, Tampa is the home of the cigar industry . . ."

Congregations Expand

ST. JOHN'S CHURCH, Orlando, has begun a children's church service held at the same time as the adult service. The common service is used. Epistle and Gospel are read from a child's Bible story book. The "sermon" takes the form of a chalk talk, flannelgraph or filmstrip. Children serve as acolytes, ushers, greeters, and choir members.

TRINITY CHURCH, Jacksonville, dedicated a $55,000 educational unit preceding the worship service on May 11. Six classrooms, study, and church office are included.

Faith Church, Jacksonville, dedicated a first unit building on March 9. The 3½-year-old mission, led by Dr. W. E. Pugh, did a major portion of the work, keeping the construction cost below $20,000. The air-conditioned building seats 200.

SUNNY ISLES CHURCH, Miami Beach, held an "achievement program" on completion of the first unit building on April 20.

St. Paul's Church, Clearwater, will build

a parish unit as soon as plans are approved by the BAM and the synod. Sunday school enrollment has skyrocketed in three years to over 250. At Easter, 869 attended three worship services.

Augustana Opens Retirement Center

Four hundred delegates and visitors to the New York Conference convention of the Augustana Lutheran Church in Deland, Fla., were enthusiastic witnesses of the dedication of the first Florida Lutheran Retirement Center, first institution of its kind in the Augustana Church.

The center has a combination of cottage and motel accommodations and is designed to serve eventually 250 persons. Presently there are only 19 residents. The Rev. Lawrence J. Holt, executive director of the conference's Lutheran Social Services, was joined on the speakers' platform by Dr. Oscar A. Benson, Augustana's national president.

Earlier Dr. Benson, at a business session in the Stetson University Union Building, commented on the present state of merger negotiations among Lutheran bodies. He said the best interests of Lutheran unity would be served by "enthusiastically supporting" the two present merger negotiations. After two large Lutheran churches are formed, these two groups could immediately begin further negotiations, he said.

The Women's Missionary Society of the conference met at the same time in Ebenezer Lutheran Church, Pierson.

CARIBBEAN

Cruz Bay Congregation Dedicates New Church Building

CRUZ BAY, ST. JOHN, V. I.—Attendance has increased tremendously at Nazareth Church since its new building was dedicated in February. The congregation started as a Danish mission in 1717.

Only Lutheran church on St. John Island, Nazareth is part of the St. Thomas parish. Pastor J. G. Amos and his assistant, student intern Joe C. Wold, travel by boat from St. Thomas to conduct services here.

The new church was built next to the old building, a former residence which was no longer adequate. But the old church is now being used as a parish hall. It was repaired and painted last year by Luther League work campers from the States.

The new church has seats for 140 worshipers, and, the congregation says, is the "loveliest building in Cruz Bay."

More than 300 persons came from neighboring islands for the dedication service last Feb. 16. Participants in the ceremonies were Dr. William G. Arbaugh, of the Board of American Missions, and the Rev. Eduardo Roig, president of the Caribbean Synod.

This is the first new structure put up by the Lutherans here since 1742. The congregation still uses the silver chalice and paten brought by Pastor Jacob Tamdrup from Denmark in 1721.

New building for historic congregation *Nazareth Church on St. John Island, V. I.*

NEW YORK

Ground Broken at Sidney For St. Luke House Chapel

By HOWARD A. KUHNLE

BINGHAMTON—Ground was broken Easter Sunday for the house-chapel of St. Luke's Church, Sidney. The service was conducted by Central Conference President Melvin E. Yearke and Pastor Myron E. Jaenecke, conference vice president.

Sept. 7 is the tentative date for dedication of the building, located at the edge of town.

GOOD SHEPHERD CHURCH, Fayetteville, has received $36,404 in pledges for construction of its first unit. Pastor Allen K. Griep began holding two morning services this month. The church now has 325 baptized and 201 confirmed members. It was organized in 1956.

Conference Re-elects Officers

PRESIDENT YEARKE and other Central Conference officers were re-elected at the meeting held April 17 in St. Michael's Church, Camillus. Installation was by Dr. Paul C. White, synod secretary.

Conference councilmen convene at Norwich
LWA Secretary for Promotion Rollin G. Shaffer (center) with Christ Church's Vice President Edward J. Dolne and Pastor Myron E. Jaenecke at Southern Tier event

Dr. Paul Andrew Kirsch, synod president, spoke on "The Unity of the Church and Synod."

SPRING INSPIRATIONAL meeting of the conference United Lutheran Church Women was held April 24 at Holy Trinity Church, Elmira. Speakers were Dr. Edith Runyon, of Elmira College; the Rev. John Vannorsdall, Lutheran chaplain at Cornell University; and Sister Elizabeth Warstler, dean of women at Andhra Christian College, Guntur, India.

Pastor Vannorsdall also spoke at the Lenten rally of Southern Tier Luther League district at Holy Nativity Church, Endicott.

THE CENTRAL CONFERENCE Brotherhood (ULCM) held its spring convention May 3 at Atonement Church, Syracuse. Synod President Kirsch spoke.

New Hymnal Reaches Conference

SOME CONGREGATIONS are beginning to use the new *Service Book and Hymnal*, while others will wait until fall to introduce the books. Practice sessions are being held to acquaint members with the settings of the new liturgy.

Typical is Atonement Church, Syracuse, where Dr. John M. Joslyn, pastor, devoted both worship services on April 27 to learning the new service.

Dr. Arnold F. Keller, retiring pastor of Redeemer Church, Utica, is the composer of three hymn tunes in the new book, and wrote the words of one. His Hymn No. 480 has been named "Redeemer" in the book.

CHURCH COUNCILMEN and their wives from Southern Tier churches held their annual dinner at Norwich on April 20. The Rev. Rollin G. Shaffer, of the National Lutheran Council, spoke.

Women's groups of the Southern Tier met April 24 in Redeemer Church, Binghamton. Speaker was the Rev. Warren C. Johnson, Board of Foreign Missions secretary for Japan.

HOLY TRINITY CHURCH, Elmira, has received pledges of $72,778 for a new parish house.

WONDERFUL TOWN

ANYTHING CAN HAPPEN in New York. John H. Oetgen, an Atlanta insurance agent and second vice president of the United Lutheran Church Men, came to the big city to attend the semi-annual ULCM executive meeting. He took his wife along because New York is a wonderful town to visit. They wound up in Brussels, Belgium, to visit the World Fair.

What happened was that the Oetgens took in a live television show at CBS. And when comedian Garry Moore asked if any of the couples in the theater had never been abroad, they just raised their hands. Next thing they knew was that they were commissioned to "represent Garry Moore" at the Brussels Fair. They went overseas on a three-day trip and returned to report that Brussels was a fine town, too. But nothing like New York, Mr. Oetgen thinks, where you can go to attend a ULCM meeting and get a round-trip to Europe just by raising your hand.

NEW ENGLAND

President Reisch Re-elected At Conference Convention

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — The Rev. Paul Reisch, of Grace Church, Stratford, was re-elected president of the New England Conference, at the spring convention in First Church, Southington, April 21.

Other officers re-elected were the Rev. Stanley Knull, of New Britain, vice president; the Rev. Henry Tomsuden, of Southington, secretary; the Rev. William Fairman, of New Haven, statistical secretary; and Mr. Herman Gritz, of Meriden, treasurer.

Dr. Paul Andrew Kirsch, president of the New York and New England Synod, spoke. A lecture on "The Dead Sea Scrolls" was given by Dr. George G. Hackman.

DR. HAROLD C. LETTS, director of social action in the ULCA Board of Social Missions, spoke at the meeting of the conference United Lutheran Church Women, held April 20 in Grace Church, Stratford.

Church Burns Mortgage

GRACE CHURCH, Hartford, celebrated the burning of the church mortgage, and the 36th anniversary of Pastor Frederick W. Teichmann's ordination, on May 6. Synod President Kirsch spoke.

This was the second time that Grace Church has eliminated its debt. The present $300,000 mortgage was incurred in 1950 when the new church was built.

Pastor and Mrs. Teichmann left this month on a three-month trip to Norway. Miss Sandra Sue Sears, graduating this spring from Wittenberg College, becomes the director of Christian Education and Youth on Aug. 15.

LUTHERAN HOME FOR THE AGED in Southbury, Conn., will celebrate its 40th anniversary on June 22. Speakers at the annual festival will be Dr. A. D. Ghiselin, physician and counselor for the home, and Joseph Buckley, chairman of the State Commission on Services for Elderly Persons, a member of St. Paul's Church, Bridgeport.

IMMANUEL CHURCH, Meriden, dedicated its new $40,000 parsonage May 4. Mayor Henry D. Altobello spoke at the ceremonies. The new home has a separate entrance to Pastor William T. Heil's study, ensuring privacy for persons seeking counseling.

Church Men Discuss Evangelism

DR. PAUL C. WHITE, synod secretary, spoke April 27 at the United Lutheran Church Men convention in St. Paul's Church, Bridgeport. Topic was "World Evangelism."

LUTHER LEAGUES of Connecticut held a Life Service rally in First Church, Waterbury. Another rally for 1958 confirmands was to be held May 18 in Immanuel Church, Meriden.

ST. PAUL'S CHURCH, Greenfield, Mass., celebrated its 80th anniversary on May 18.

DR. DAVID JAXHEIMER, former assistant to the synod president, was installed as pastor of First Church, Rockville, on April 13.

EMANUEL CHURCH, New Haven, dedicated 200 new service books, the gift of Mr. and Mrs. Rollin Mettler.

Conference Getting Ready for Four-District Division

By HENRY W. SNYDER, JR.

ALLENTOWN—The Allentown Conference, lineal descendant of the old "Second District" established by the Ministerium of Pennsylvania in 1801, expects soon to be a "district" again. But this time it will be four districts, each containing from 30 to 40 congregations.

Delegates attending the 158th conference convention in St. John's Church, Emmaus, on April 21 accepted as a foregone conclusion the adoption of the new district plan for the Ministerium at the coming synodical convention.

The budget committee proposed pro-rata allocation of conference funds to the districts "when and if" the plan becomes effective. Luther League and United Lutheran Church Women leaders discussed points of adjustment that will be necessary.

About 1850 the old Second District became the Second Conference. In 1893, it was divided into the Allentown and Wilkes-Barre Conferences. Allentown at that time had 52 parishes. Today, with 130 congregations, it is the largest in the Ministerium.

According to the new district plan, the conference will be divided into the Allentown, Bethlehem, Easton and Northampton districts.

Study and Worship for All

ST. STEPHEN'S CHURCH, Allentown, has arranged its Sunday schedule so that all Sunday school classes may worship in the church. The adult and youth classes, which meet from 10 to 10:45 A.M., attend either the 9 or 10:45 service. Younger children, grades 1 to 6, have classes from 9 to 9:50, and worship in the church from 10 to 10:30.

If there is need, the Sunday school will add another class session from 10:45 to 11:45 for the lower grades. The plan makes it possible for entire families to come to church together, either at 9 or 10 A.M., and leave together either at 10:45 or 11:45, after all have attended both worship and study periods.

Good Shepherd Anniversary

GOOD SHEPHERD HOME will celebrate its 50th anniversary with a pilgrimage on June 22. Visitors will tour the buildings and

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grounds from 1 to 4 P.M. Dr. Harold Haas, executive secretary of the Board of Social Missions, will preach at 4 o'clock vespers.

The Allentown home is renovating a building on 6th Street to provide facilities for 33 crippled women and girls. It was formerly occupied by employees.

MUHLENBERG COLLEGE has arranged for first-year nursing students at Allentown General Hospital to take all their academic work in regular classes at the college. Student nurses will receive full credit for the college level courses they complete, and will have all the privileges of Muhlenberg students.

THE FORMER Lutheran Building, at New and Market Sts., Bethlehem, has been sold to the adjoining Bethlehem Public Library. It once housed offices of the ULC Brotherhood and the Lutheran Children's Bureau.

Church Women at Indianland

UNITED LUTHERAN CHURCH WOMEN held their conference spring meeting at St. Paul's Church, Indianland, May 7. The Rev. Walter Harrison, superintendent of the Germantown Home, spoke on geriatrics. A panel discussed race relations, with Mrs. Arnold Keller as moderator.

CONFERENCE women's committee, Board of Inner Missions, has given $1,000 toward furnishing the Inner Mission office in the new Muhlenberg Building, Philadelphia.

DR. CARL RASMUSSEN, of Gettysburg Seminary, will preach at the annual Pentecost service of Easton Protestant churches in First Presbyterian Church, Easton, on May 25.

Teams Visit Church Councils To Promote Social Missions

By JEANNE W. WEBER

GETTYSBURG—Twenty teams of pastors and laymen are visiting church councils in the West Penn Conference this month. They are explaining the program of social missions, and encouraging the formation of local committees to carry out the program.

The visitors were briefed at a meeting

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Synod Convention Calendar

May 20-22
NORTHWEST: Fox Point Church, Milwaukee, Wis.

May 25-27
CARIBBEAN: Redeemer Church, Puerto Nuevo, San Juan, P. R.

May 25-28
NEW JERSEY: St. John's Church, Ocean City

May 26-27
TEXAS-LOUISIANA: Trinity Church, Victoria, Texas

May 26-29
MARYLAND: St. John's Church, Cumberland

June 2-4
SLOVAK-ZION: Holy Trinity Church, East Pittsburgh, Pa.

June 2-5
CANADA: Zion Church, Pembroke, Ont.
CENTRAL PENNSYLVANIA: Christ Chapel, Gettysburg College, Gettysburg
NEW YORK AND NEW ENGLAND: Wagner College, Staten Island, N. Y.
PITTSBURGH: Thiel College, Greenville, Pa.

June 8-11
ICELANDIC: First Church, Winnipeg, Man.

PA.: GETTYSBURG . . .

last April 8 in First Church, Chambersburg. Speakers included the Rev. Walter Bock, regional director of evangelism; Mrs. Henry T. Bream, executive director of the conference inner mission; and the Rev. Reginald Deitz, of Gettysburg Seminary. The Rev. George Whetstone, synod director of social missions, also attended.

Leadership School Planned

PRELIMINARY PLANS for a leadership training school in the Carlisle area were made at a meeting of the conference committee on Christian education. Support of pastors is sought for a regional or "cluster-type" school to be held next winter. Pastor John Wilson, of New Kingston, is chairman of the committee appointed to investigate.

Mrs. Thomas J. Weber, conference chil-

dren's secretary, gave an evaluatory report on two recent vacation church school workshops. Seventy-four congregational workers attended the sessions held in First Church, Carlisle, and Trinity Church, Chambersburg.

CHRIST CHURCH, Gettysburg, has approved plans for renovating and enlarging the recently purchased building adjoining the church, for Sunday school rooms, a pastor's study and a church office. Estimated cost of the proposed improvements is set at more than $60,000.

Sanctuaries Renovated

DEDICATION of the renovated sanctuary of St. Matthias Church, Carlisle Springs, was held April 27. Dr. Martin L. Tozer, synod superintendent of home missions and rural church work, preached. The Rev. Sterlen S. Sheaffer, of Newry, Pa., a son of the congregation, assisted Pastor Thomas J. Weber in the service.

A RENOVATED SANCTUARY was dedicated also at Salem Union Church, Carlisle, on April 20. The service was conducted by the Rev. C. C. Settlemire, of the United Church of Christ, and Pastor Thomas J. Weber, the Lutheran minister.

LOWER BERMUDIAN and Chestnut Grove churches, of the York Springs Parish, held an evangelism mission April 23 and 24. The Rev. Emmanuel Hoover, of Mt. Zion Church, York, was the missioner. Pastor is the Rev. Norman L. Bortner.

DECEASED

THE REV. J. FREDERICK SCHOTT, 72, died March 27 at Upper Darby, Pa.

Pastor Schott was a native of Pottstown, Pa., and a graduate of Wagner College and Philadelphia Seminary. He served St. Mark's Church, Elizabeth, N. J., from 1915 to 1942.

Surviving are a daughter, Mrs. Orazio Cammarota, and a son, Frederick.

Funeral services were conducted March 30 at Philadelphia by Pastors Paul S. Wagner and John E. Gaus.

Burial was at Evergreen Cemetery, Hillside, N. J.

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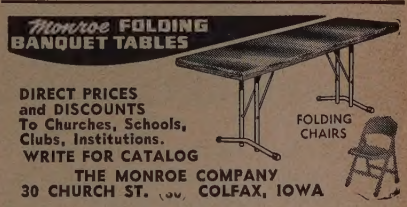
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IN CONCLUSION

FOG, DRIZZLE, or heavy rain shrouded the New England coast as we drove from New Haven to the topmost tip of Maine. But we had four days of clear skies in New Brunswick and Nova Scotia, and were grateful. For who would want to miss any of the beauty of that land of rivers, lakes, and forests circling out into the sea?

The 2,500-mile trip would have been worth while just for the drive from Lunenburg toward Yarmouth in a long, luminous twilight, through tiny port towns with their fishing boats in harbor, across rivers widening with the incoming tide, by lonely ocean beaches.

It was church business, as usual, which was the reason for the trip; this time, the Nova Scotia Synod convention. It's a tiny synod, with eight pastors ministering to 32 congregations—and only nine of the congregations with more than a hundred communicants. But I don't suppose any synod better illustrates the persistence of the church, the determination to stay alive and get on with its work.

THE LUTHERANS came to Lunenburg two centuries ago from Germany and France (Montbeliard). A few shiploads straggled in after the first landing of 250 families in 1753 (which was about the time small groups of Lutheran colonists settled at Waldoboro in Maine). Although they were far from any others of their own faith, without a pastor or a church, they insisted on being Lutherans.

Each Sunday these folks met in one of their homes for prayer, hymn-singing, and reading a sermon from a book. They kept writing to London, New York, Philadelphia, and several German cities for a pastor. Finally they got a Swedish clergyman, but he soon made plain that he wanted to take them into the Church of England. So they resumed the Sunday meetings in their homes.

The Lunenburg Lutherans eventually got a faithful pastor. A century after the first settlers arrived a second congregation was formed 12 miles away (Bridgewater), and now there are 30 Lutheran congregations (mostly worshiping in white wooden churches) in Lunenburg county, plus two congregations (and one soon to be organized) in the Halifax area.

It's not a great success story from a statistical point of view. The province has hardly more than doubled in population in a hundred years. Many of its young people have moved to Boston or cities in Ontario because industrial opportunities were not plentiful in Nova Scotia.

BUT TIMES will change. With great population pressure building up in so many lands, Nova Scotia eventually will have to take its share of the world's people. Actually it's no farther north than Minneapolis, and has less snow and extreme winter cold.

Some chamber-of-commerce expert will come along and prove that Nova Scotia can easily support a population twice its present size. I'm glad I got there before he did, because for a few days I had a superb illusion of being 10,000 miles from the George Washington bridge.

When people start moving into Lunenburg county, they will find Lutheran churches ready for them. Our Nova Scotia pastors are way above average in ability and consecration, it strikes me. Laymen of the synod, many of them red-faced from their years on fishing boats or in lumbering camps, seem to be as resolutely Lutheran as their forefathers of 1753.

—ELSON RUFF

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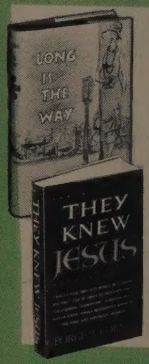

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